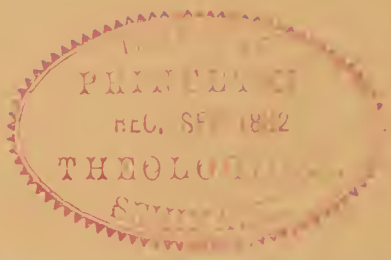

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THE

CHINESE REPOSITORY.

VOL. XVIII.

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THE

CHINESE REPOSITORY.

VOL. XVIII.—NOVEMBER, 1849.—NO. 11.

ART. I. *Remarks on the acquisition, tenure, and alienation of real property in China; accompanied by a deed of sale. By T. T. Meadows.* Extracted from the Transactions of the China Branch of the Royal Asiatic Society.

LEST those who have any acquaintance with the voluminous and bewildering English law concerning Real Property, should be surprised at my venturing to engage a similar subject in a paper or two intended to be read before a Society, I would premise, that the Chinese laws influencing real property are *comparatively* few and concise, and that conveyancing, in particular, is extremely simple. There is notwithstanding, little or nothing known on the subject among foreigners, while it is one now likely to become practically interesting to them. The cause of the comparative scantiness of Chinese law regarding real property is in some measure indirectly explained by the circumstance, that the Chinese have no written *commercial* law. The main object of their laws respecting lands and houses is evidently the certain and easy levying of the imperial revenue, derived from the ground-tax; while *the quick and certain disposal of their property by the people* is so much a secondary consideration that I am inclined to think it has never been the object of special legislation, and that the few enactments which at first sight seem intended to insure such disposal, are quite incidental. It is a fact worthy of attention, that under these circumstances landholders in China can sell or mortgage their property with comparative ease.

I have said that the Chinese have no written commercial law; and it may not be wholly out of place to mention here that all disputes concerning commercial matters, as well as many others of those legal contests which would in England be called civil actions, and could only be commenced as such, are here decided according to what we would call common law, and in equity, *i. e.* according to the customs of the place, either as defined by the decisions of the courts in old cases, or as acknowledged to be existing by respectable natives, and according to common reason. Such is at least the case where no bribery takes place, and even then it must be so in appearance.

On the Acquisition of Real Property.

In China real property can at present only be acquired in three ways: first, by cultivation of unoccupied land; secondly, by purchase (in which I include the acquisition of unredeemed mortgaged property); and thirdly, by inheritance. I shall here consider only the first mode of acquisition, and give the remarks I have to make on the second and third when I come to treat of alienation.

Any Chinese, whether a native of the district in question or from a different province, may obtain legal possession of unoccupied land simply by bringing it into a state of cultivation and fulfilling the usual conditions of the common tenure,—magistrates, who can not possess real property where they hold office, being of course excepted. When any person is desirous of cultivating a piece of unoccupied land, he must present a statement of its situation, extent, boundaries, and the name by which it is known in the locality, to the district magistrate, who has it surveyed, and issues a proclamation calling on all persons having claims to the land in question to prefer the same within five months. If no one answers the call within that period, the district magistrate fills up one of those blank deeds, of which a supply ready sealed is always furnished him by the Superintendent of Finances for the province (A.D. 1753*), and after attaching his own official seal, delivers it to the cultivator. The latter is thereby placed in full and permanent possession of the property; for this deed, granted after five months' notice to the public, bars all subsequent claims in perpetuity (A.D. 1734).

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* The years in the text inclosed by brackets are those in which the laws embodied in the passages preceding were enacted, as given in the Imperial work entitled "Collected Statutes of the Great Pure Dynasty."

No taxes are demanded from the cultivator until after he has enjoyed the profits derived from the soil for the following periods from the time of granting the deed, viz., ten years for dry, and six years for wet lands (A.D. 1723), which latter are of course the most productive in a rice-growing country. On the expiration of the respective periods, the lands are again surveyed by the authorities, in order that if any change has taken place in the meantime in their nature or extent,—either in consequence of those lying near rivers having been diminished by the action of the water, covered with sand by floods, or increased in size by the addition of productive alluvial deposits; or from those on high grounds having been partly swept away by torrents,—the assessment may be made in conformity with their actual state. And if the cultivator should, during the above periods, find that, either from the original badness of the soil, or from deteriorating natural causes that have intervened, it will be impossible for him to continue the cultivation of his grant with advantage, he can give up his right of possession and free himself of the liability to the tax by petitioning the authorities to inspect the land and cancel the deed.

By an edict of the emperor Yungching, promulgated in the 7th year of his reign (A.D. 1729), it was ordained that poor people who are ready to undertake the cultivation of waste lands, shall receive loans of money from the government treasuries, to be repaid in three years after the land has been reclaimed; and by later rescripts this term has been extended for particular localities where the nature of the ground renders cultivation difficult.

Persons who bring waste government lands into cultivation without the cognizance of the authorities, but who themselves subsequently give information of the fact to the latter, shall commence paying the tax from the time they give such information, but shall not be subjected to any punishment.

As might be expected, land which, though not under cultivation, is otherwise employed for the common good, can not be acquired in the above manner. Among such grounds may be instanced the beds of those creeks that wind through the rice fields, which could themselves easily be converted into rice grounds, but may not be interfered with, because useful for irrigation. And although alluvial banks that are gradually formed along the sides of broad rivers may be diked in for cultivation, still it is forbidden under severe penalties to do this to such an extent as to impede the free passage of the water

(A.D. 1746). Totally unoccupied land, if lying within about sixteen yards of graves, shall also not be cultivated (A.D. 1734).

Every five years, at about the end of winter and the beginning of spring, when the waters are low, the governor-generals and the governors of the provinces are to depute intendants of circuit to make, with the assistance of the respective district magistrates, complete surveys of all lands in each province gained from rivers, as well as of those which, lying along the latter, are liable to be affected by the action of the water. These surveys are then made the basis upon which are grounded the alterations in the fixed assessment, which must by law follow all variations in the extent or in the quality of the lands (A. D. 1728).

The preceding is the substance of the general law on the subject, as laid down in the "Collected Statutes of the Great Pure (the present) dynasty," the "Code of the Fiscal Board," and other works published by imperial authority. It is applicable in all the eighteen provinces of China Proper, but is in some of them in a slight degree modified by more detailed laws and regulations having only a local force. Several of these local laws are entered in the above works published by the central government; but the following translated extract from "the Provincial Laws and Regulations of the province of Kwángtung," as published in 1846 by the governor-general Kiying and the then Governor Hwáng Ngan-tung, will best show the usual extent of the modifications, and will at the same time form for the Society a specimen of the nature and style of a work, interesting as well for the light it throws on the state of this important province, as on account of the position the two eminent editors held towards foreigners.

Regulations for the Cultivation of Alluvial Levels.

1. The states of the alluvial levels along the rivers and estuaries of Kwángtung are various. Those on which the floating sand has just commenced to collect are called *profitless levels;* those on which mud has been collecting for a long period, and on which weeds and grass have grown up, are called *grassy levels;* and grassy levels which have been inclosed with dikes, are called *reclaimed levels.*

Those among the latter which have been reclaimed but a short time, and which suffer diminutions, or are increased by the ebb and flow of the tides; or which, though reclaimed for a long time, are nevertheless partly covered by the tides, and which therefore can not be uniformly planted with paddy; shall, whether they have been duly reported previous to cultivation, or the cultivator have informed on himself after having taken possession without the cognizance of Government, pay for each *mau** a tax of 0.00464 of a tael, in all

* According to a measure furnished from the district magistracy of Nan-hai, a *mau* contains 3942.6 square English feet, or about 1-5th of an acre. (*Note of translator.*)

respects in accordance with the scale of taxes for the unproductive salt lands of Hiángshán and other districts,* and shall have the periods respectively fixed when they are to commence paying.

Those reclaimed levels of which the dikes are already strong, and of which there is no fear of being covered by the tides, shall, as they constitute taxable levels, reclaimed for a length of years, pay for each *mau* the higher tax of 0.03119 of a tael in money, and 1 *shing*, 2 *hoh*, 2 *kŭ*, and 8 *chʻu* (about one pint) of rice, in accordance with the high schedule for land held by common tenure in the district of Pwányu. A list of all such lands must be drawn up and sent in for the inspection of the Fiscal Board.

2. With reference to alluvial lands by rivers and estuaries, the cultivation of which has been undertaken without the cognizance of Government, and of which no report has been made with the intention of evading the taxes, it must be ascertained at the time of the quinquennial general measurement whether such are reclaimed or unreclaimed, and the proper amount of profits recovered accordingly. They must with this view be divided into two classes—those which have been long reclaimed, and those which have been but a short time reclaimed. Upon the former 8 or 6 taels per *mau* shall be recovered as profits; upon the latter 6 or 4 taels, according as they are respectively placed on the high or the low schedule.† On grassy levels 3 taels per *mau* shall be paid, and on profitless levels 2 taels.

All such alluvial levels cultivated without the cognizance of the Government, shall be assessed in the year in which the fact is discovered, in the same manner as, according to the law on self-informing in cases of lands having been cultivated without the knowledge of Government, the payment of the taxes commences with the year in which the cultivator gives the information. Those which have not been clandestinely cultivated, but which were previously reported, shall be assessed after a period of six years, in accordance with the law for wet lands; but nothing shall be recovered on them as profits. It must also be ascertained whether or not the cultivation of the levels cause any obstruction to the water courses, and their cultivation respectively prohibited or permitted accordingly.

Whoever passes fertile levels for barren, or evades the payment of an increased tax on levels capable of rendering it, shall, as soon as the fact is discovered, be punish ed in accordance with the law on Fraudulent Evasion of the land-tax, and if the authorities connive at the offense, they shall also be denounced.‡

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* Proposed in a memorial and sanctioned in the 1st year of Kienlung (A.D. 1736). (*Note of the original Chinese*).

† Lands paying the regular taxes are entered according to their quality, in one of three schedules: the High, the Middling, and the Low, for each of which a different *rate* is fixed. (*Note of translator.*)

‡ The preceding two articles are not laws expressly enacted for the assessment of new grants, but are among the regulations proposed and sanctioned in the 22d year of Kia-king (A.D. 1817), on the settlement of certain cases regarding the allotment of funds to supply deficiencies in the revenue derived from lands held by military tenure. The profits, amounting to upwards of 170,000 taels, recovered in the 16th year of Kiaking (A. D. 1811) on alluvial levels for evasion of the tax, were appropriated to the purchase of grain to make up the deficiencies in the public granaries; and those recovered for the same offense in the 20th year of Kia-king (1815), amounting to upwards of 160,000 taels, were employed to supply the accumulated deficiencies in the payment of the land-tax in the two districts Nan-hiung and Jin-hwa, as also to cover the expenses of the general quinquennial measurements; such uses of the said moneys having in both cases been sanctioned by His Imperial Majesty, as is on record. (*Note of the original Chinese.*)

3.* With reference to undertaking the cultivation of newly formed alluvial levels by rivers and estuaries, the people are enjoined to send in a circumstantial report of the same, as soon as the least appearance of a level discovers itself. The local authority will then cause their extent in all directions to be marked with stakes, and also issue a proclamation on the subject, fixing a period of one month, at the expiration of which they will repair in person to the locality of the alluvial levels, and after summoning to them the informing officer, (*tí pau*) of the neighborhood, hold a public survey of them. If their cultivation be undertaken on false grounds, a representation of the facts must be presented when the survey is made, to the local authority, who will examine the parties, and deal with the case as may be necessary, on the spot. Should it be found that the authority to cultivate the levels has not been obtained on false grounds, and that wrongful possession has not been taken of such as were already the property of others, boundary marks shall be forthwith set up and descriptions of the grounds, together with bonds taken from the cultivators, forwarded to the higher authorities. Deeds will at the same time be given to the [cultivators as] proprietors, and after the levels have been diked in, and at the proper periods been reported to the Fiscal Board and assessed, they shall become their property for ever. Should any persons avail themselves of circumstances to raise deceitful litigations about the levels subsequent to the survey, they shall be punished in accordance with the law on Taking Wrongful Possession of the Lands of others.

4. No person who is sole proprietor of land to the extent of 1000 *mau* or upwards, shall, in addition to this, cultivate alluvial levels, even if contiguous to his own property; and members of the lower classes shall likewise not dike in more than 500 *mau* of alluvial banks. Should any fraudulent individual take forcible possession of lands, or commit any similar malpractices, by coming forward as proprietor under cover of a false name, he shall be punished in accordance with the law. Those, however, who are willing to advance funds to assist poor people to inclose alluvial levels, shall be at liberty to assist in that way, but they shall only be allowed to receive such a rent as interest on their advances, as may be agreed on; and the levels shall belong, as in other cases, to the poor people, the cultivators. If, previous to this law being made, the cultivation of a greater quantity of alluvial levels should have been undertaken than 1000 *mau* or 500 *mau* (by wealthy and poor people respectively), it is provided, for the purpose of preventing annoyance, that fraudulent individuals shall not be permitted to avail themselves of the circumstances to commence litigation.

5. All newly formed alluvial levels contiguous to rivers and estuaries, which have successively risen above the water, shall be resurveyed, entered into the schedules according to their actual measurement, and a description of them forwarded to the Fiscal Board. They shall be reported for assessment after a period of ten years, in accordance with the law for dry lands,† and on the year when they are reported for the levying for the

* The following five articles were all reported to His Imperial Majesty Kienlung, and sanctioned by him in the 5th year of his reign (A. D. 1740), but have not yet been entered into the Code of the Fiscal Board. *(Note of the original Chinese.)*

† Subsequently in the 7th year of Kienlung (A.D. 1742), the answer of the Fiscal Board to a memorial addressed to His Imperial Majesty, was received to the effect that, "in

tax, they shall be entered into the general memorial of the superintendent of finances to His Imperial Majesty, and a report sent in for the inspection of the Fiscal Board.

6. A general measurement of alluvial lands along rivers and estuaries shall be held once in every five years, in accordance with the law,* for which service an officer of worth and ability shall be selected, who will, with the assistance of the district magistrates, make the general measurement by actual survey of each piece of land.† If any have suffered diminution from the action of the water, they shall be immediately reported to His Majesty, that the tax on them may be remitted in proportion. If any are increased by new deposits, such must be reported, and the assessment made accordingly; and if there has been neither diminution nor increase, the fact must likewise be reported. In the event of the tides having been excessively high, so that there is no harvest, from the grain being saturated with water, the proper local authority must, in accordance with the law, make a survey of the saturated portion, and a report of the true state of the case must be sent to His Imperial Majesty, with the request that the taxes for the current year be remitted on such levels, in proportion to the damage done. If the officers charged with the survey should be guilty of any concealment, or should delay in making the reports, an investigation shall be immediately held, and the guilty officials denounced to His Imperial Majesty for punishment.

7. Lands in the districts of Hohpú and Kin-chau liable to the tax, but which are difficult to bring [again] into cultivation; together with all lands that have not yet been again placed on the list of those paying towards the fixed tax of the districts in which they are situated,‡ being all poor, stony, thin land; shall pay fixed taxes at the rate of 0.012 of a tael per *mau*, in accordance with the lowest scale of the district of Hohpú. If the original rate on these lands was, however, lighter than 0.012 of a tael, they shall be reported for assessment at such original rate.

Waste lands and alluvial levels which have never been included among those paying towards the fixed tax, if covered in places with sand or saturated with salt water, the sand being deep, weeds thick, and the soil stony, poor, and difficult to bring into cultivation, shall pay for each *mau* a tax of 4 *hoh*, 2 *kú*, and 8 *cháu* in rice, and 0.00464 of a tāel in money, in accordance with the scale of taxes for the unproductive salt lands of Hiángshán and other districts.§ On the arrival of the time when lands brought into cultivation are reported to His Majesty, lists distinctly separating the different kinds of these lands shall

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future the assessment must be made after a period of six years on grants of alluvial levels, in accordance with the law for wet lands." *(Note of the original Chinese.)*

* This refers to the general law of the country, applicable to all the eighteen provinces of China Proper. *(Note of translator.)*

† A statement of the results of the measurement must be sent in to His Imperial Majesty within one year. *(Note of the original Chinese.)*

‡ This passage refers to lands which were formerly under cultivation, but have been rendered unfit for it by natural causes, in particular by having had sand deposited on them by rivers overflowing their natural bounds. This has frequently been the case in the districts of Hohpu and Kin-chau, mentioned in the text, where the rivers fall rapidly from the mountains in which they have their sources, on the borders of Kwangsi. *(Note of translator.)*

§ This law is likewise applicable to waste plains (table lands) among mountains and in other little frequented places. *(Note of the original Chinese.)*

be sent in to the Fiscal Board; and they shall be assessed at the periods fixed for wet and for dry lands. Whoever deceitfully reports rich fertile lands well capable of cultivation, for assessment according to a light scale, shall be punished as the law directs; and if the local authorities fail to discover and report the fact, they shall at the same time be denounced to His Imperial Majesty for punishment.

ON THE CULTIVATION OF WASTE GOVERNMENT LANDS.*

1. Poor people without property, natives of the following nine departments of this province, viz. Kwáng-chau, Shán-king, Lo-ting, Nán-hiung, Shau-chau, Lien-shán, Hwui-chau, Cháu-chau, and Kiá-ying, shall be at liberty to cultivate the hill grounds, and waste lands generally in the same, in accordance with the regulations in force in the four departments of Káu-chau, Lien-chau, Lui-chau, and Kiungchau; with the exception, however, of the hill grounds belonging to the Yáu and Lí mountaineers, of which the people shall not be allowed unjustly to take possession for cultivation.

The party who intends bringing a piece of land, no matter of what extent, into cultivation, must first repair to the local authority and present a statement containing his individual and family names, and indicating the piece in question; which will then be registered as ground being brought under cultivation. After it has been brought into cultivation, so as to form a regular piece, a plan must be drawn showing its extent in every direction, which must be presented to the local authority, with the request that it may be surveyed; and the latter will, after the survey, grant a deed placing the cultivator in full possession. No assessment shall be made on such land for the tax.

Odd patches not forming complete lots, the extent of which does not perhaps amount to ten *mau*, and which are barely fit for growing vegetables and miscellaneous produce, need not be reported, &c., &c., as above, at the time their cultivation is undertaken, but only after they have been reclaimed—an exemption granted, in order to manifest compassion for the cultivators. Whoever has at a former period spent labor and money in cultivating any such piece of land without the cognizance of the authorities, and who has succeeded in reclaiming it, shall be allowed to give information thereof; on which the land in question will be surveyed, and a deed given for it by the local authorities. If a legal dispute is pending respecting any such piece of land, the proper local authority must instantly survey the same and try the case, deciding in favor of the party that expended the labor and money to bring it into cultivation, who shall be placed in full possession of it, without any assessment being made for the tax; and official clerks and runners shall not be permitted to delay the settlement of the case, so as to involve the party entitled to the possession in embarrassment.

2. The permission hereby given to cultivate waste government lands refers exclusively to dry plains, the soil of which is mixed with sand and stones, on the tops of mountains, and the faces of hills, situated among the lands of the people, and shall not be used as a cover to report, in the manner above specified, wet alluvial levels, or land reclaimed by others.

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* This refers to *old* hill and forest lands, as distinguished from *newly formed* alluvial levels. (*Note of translator.*)

If at the place reported for cultivation there are graves belonging to other people, the cultivator shall not be permitted to carry on his operations close to, so as to encroach on or injure them, but shall keep at an additional distance of one *ch'ang*, besides the four *ch'ang* from the center of the grave [required by the general law]. Whoever violates this regulation shall be prosecuted and punished as the law directs. If the possessor of the grave should avail himself of circumstances to commence deceitful litigations, he shall be dealt with according to the law on "taking forcible possession of hill ground belonging to the government or to private individuals." If the possessor of the grave should himself cultivate adjoining land, or if other people should at a period long past have reclaimed land in its immediate proximity, it is hereby provided, in order to put a stop to litigations, that neither of the parties shall be constrained to yield to the other, but each shall remain in full possession of his property as before.*

On Common Tenure.

What I have denominated common tenure is that species by which the *min*, *i. e.* the people, as distinguished from the magistrates and soldiers, hold the great bulk of the real property contained in the eighteen provinces of China Proper. I have given it this appellation to distinguish it from the tenure by military service, or military tenure; and to it I shall exclusively confine my remarks.

All tenants hold immediately of one lord, the Emperor, there being no mesne lords in China. There are also no allodial proprietors; indeed the idea of allodial property does not, so far as my experience goes, excite any admiration in the thoroughly despotized mind of a Chinese, who seems on the contrary rather proud of the fact that the "Great Emperor" is lord of all the land in the country.

The conditions, or incidents, of common tenure are the payment of an annual tax and of fees for alienation; to which may be added, the performance of personal services, which the holders of real property are, in common with other able-bodied Chinese, bound to render to the officers as representatives of the Emperor. Under former dynasties it was customary to compound for this latter incident of the common tenure, by what may be termed a scutage, in Chinese *yau-yin* 徭銀 (lit. service money), which seems however in process of time to have come to be regarded more in the light of a *direct* tax under a different denomination, than as an equivalent for personal services. For though I have been unable to discover either in the "Collected Statutes" or the "Fiscal Code," any enactment reimposing them, still their actual performance is at present required in several of the northern provinces, while the laws prescribing

* Proposed to His Majesty, sanctioned and promulgated in the 12th year of Taukwang (A.D. 1832).

penalties for the evasion of the same stand unaltered in the latest editions of the Penal Code. During the period extending from the 11th year of Kánghí (A.D. 1672) to the 58th year of Kienlung (A.D. 1793), the whole of the abovementioned compound for personal service, to which the people generally in the eighteen provinces were then liable, amounting in all to 3,295,804 taels, was gradually added to the land-tax in proportions determined by the ratio between the whole amounts of the two kinds of payments in each province. At present, when waste lands are brought into cultivation, the proportionate scutage is at once added to the sum for which each lot is assessed as tax; and as no personal services are exacted in the southern provinces, all that is commonly known among landed proprietors there, as the conditions upon which they hold their property, are, first, the annual payment of a sum of money, and secondly, the fees for alienation; but these latter are, as we shall presently see, evaded to a great extent. For the rich districts nearest Canton, the average rate of the annual tax is about two mace per *mau*, which includes, however, all the illegal but well ascertained fees levied by the agents of the authorities. In the less rich parts of the country it is considerably lower. The tenure by which the people *(min)* hold fish-ponds, and ground on which houses are built, is that of common tenure just described.

On Alienation.

By sale. The accompanying Chinese document is with the exception of the names, a facsimile of a deed of sale of a piece of land about twenty-five miles from Canton. It consists of two parts. The first, the deed of sale itself *(ki* 契*)* granted by the seller, is written on brownish paper of a coarse texture called *pi chí*, skin, or cover paper, either from its toughness, or because it is often used to cover packages. It is employed by the people for deeds on account of its durability, and may therefore be called the parchment of China. The second part, the deed-end *(ki-wi* 契尾*)*, is a printed form, of which a number are issued at a time from the office of the Superintendent of Finances for the province to the different district magistracies, where they are obtained by the purchasers of land on application. The authorities who have, on account of the fees, a direct interest in the non-durability of this part, use the ordinary thin paper for it. The two together form the only title deed legally necessary of the property conveyed by them; but as a further security against dispute, the purchaser usually demands from the seller the deed of sale executed when the property was conveyed to the *latter;* and if a property has changed owners frequently, three or four sets of deeds

of Sale are thus often collected in the possession of the existing proprietor. The deeds of sale for buildings are in their form and nature exactly like those for cultivated lands, the only difference being that another kind of property is described in them. The preamble to the deed-end forms a fair example of those frequently occurring in legal official Chinese documents, which, from their quotations contained in quoted abstracts of letters, themselves quotations of other quoted letters, are rendered almost as obscure as most of our legal documents have become, in consequence of their obsolescent style and bewildering repetitions. Both the deed and the deed-end in a great measure explain themselves, as will be seen from the accompanying translations.*

DEED OF SALE.

CHAU TIH-SHING.

18

Hwáng Kwei-lung, the party who executes this deed of absolute sale in perpetuity, having at present a piece of cultivated land held by common tenure, which was allotted to him as his share of that left by his grandfather, and which is liable for the tax for four *mau* and three *fan*, is situated in the place known by the local name of Mo-ting-tsun, is the fourth piece from the river, and has distinctly ascertained boundaries in all directions, extending on the east to the bounds of the Chau family, on the south to the bounds of the Wú family, on the west to the bounds of the Ho family, on the north to the bounds of the Wáng family; and which piece of land he, on account of his urgent necessities, and with the concurrence of his mother, dispose of by sale at fifteen taels per *mau*, the actual price of the day. He has, therefore, after having called on the other members of the family, none of whom will purchase it, next commissioned Hú Yuh-ming as negotiator, who has gone about with a notice, and by inquiry found out Cháu-Tih-shing, who will purchase it to be his property. The price of the entire piece has been fixed at sixty-four taels and five mace, to be weighed in scales. The agreement has been made by the three persons and with the consent of the two parties. On the same day the land has been measured, the boundary stakes set up, the deed executed, and the transaction closed; the money and the deed being mutually delivered without the least want or deficiency. The tax, amounting to three *shing* of rice, is contained in that of the subordinate family of which Hwáng Ta-ching is the head, in the sixth *kí'h* of the seventy-ninth *tú* of Tso-kang; but the purchaser can, according to his own pleasure, remove it to that of the additional family of which Cháu Yun-chang is the head, in the eightieth *tú* of the same *páu*, and himself make payment. This piece of ground was actually left by the grandfather of the seller, and has hitherto not been pledged, mortgaged, nor money borrowed on it, &c. Should, however, any person raise a dispute respecting it, the purchaser shall not be implicated in the same, but it shall be settled by the seller and negotiator. The

* The originals of the deed and the deed-end are omitted, as their translation will illustrate the subject sufficiently. *(Ed. C. R.)*

land and water passages are both to remain open as of old. This land having been once sold, is not redeemable, but is given up in perpetuity. And as a verbal agreement affords no proof, this deed of absolute sale is now executed, and delivered, together with the deed of the former proprietor, to the purchaser to hold in proof thereof.

Liáng, district magistrate of Nanhái, and bearing by Imperial authority the title of sub-prefect, finds on inspection the price in the deed to be sixty-four taels and five mace.

Negotiators { Hú Yuhming / Hú Yuen-cháng.

1. The mother and son, the sellers, have in the presence of all the parties, received the price of the land in full, amounting to sixty-four taels and five mace in perfect dollars weighed in scales.

(Impression of the finger of the mother, of the maiden name of Chin.)

This deed of absolute sale in perpetuity was executed on the 15th day of the 3d month of the 19th Taukwang year, by Hwang Kwei-lung, in his actual hand-writing.

DEED-END.

No. of Letter.

The Superintendent of Finances for Kwangtung, in obedience to an Imperial rescript and a memorial to the Emperor.

It appears on inspection of the records, that on the 22d day of the 1st month of the 15th Kienlung year, a communication was received from the governor-general and the governor to the following effect:

"We have received a letter from the Board of Revenue stating,—

"'The Honán office having, as appears by the records, presented this Board with the draft of a Memorial in reply to His Imperial Majesty, on the subject of Fuh-ning, Superintendent of Finances for Honan, having sent in a memorial, with a set of regulations appended, requesting that 'on the sale of real property a Deed-end might be attached to the deed, and seals affixed, that it might be preserved by the proprietor, and be by him presented to the prefects and district and township magistrates for examination, &c.;' this Board presented it to his Imperial Majesty on the 12th day of the 12th month of the 14th year, and on the same day received the following Imperial rescript:—'Let it be done according as is proposed. Respect this.'

"This Board has therefore to send a copy of the original memorial, with the exemplar-sheet to be published, to the governor-general and the governor of Kwángtung, that they may take measures in respectful obedience to the Imperial will. To this a document (the copy of the memorial) is attached." The attached document states:

"'Hereafter, when the Superintendents of Finances distribute exemplars of Deed-ends to be issued to the people, they must form part of a numbered series. In the first half of the document must be entered, in detail in the usual manner, the name of the proprietor, the number of fields or houses transferred, and the amount of the price and of the tax. In the latter half the seal of the Superintendent of Finances must be previously impressed over the blanks, and when the tax is paid, the price in the deed and the alienation fees must be entered minutely.

in the places having the impression of the seal over them, and given to the proprietor to look over, when the characters on the part where the two halves are to be divided, must be written and the division made. The first half of the document is to be given to the proprietor to have and to hold, and the latter half sent with others of the class, together with the quarterly returns, for the examination of the Superintendent of Finances.

"'As a line of handwriting is thus equally divided in two parts, none of the amounts can possibly be altered. The former custom of the district magistrates and Superintendents of Finances previously examining the Deed-ends is to be abolished, in order to save troublesome correspondence. In consequence of this having reached us, we have now to communicate it to you, together with an exemplar sheet."

In consequence of having received this, I now, as in duty bound, issue engraved exemplar sheets.*

Hereafter, whenever a landed proprietor comes to hand in a deed and pay the alienation fees, you must forthwith, in obedience to the regulations now fixed, levy a fee for the deed of three per cent. on the price of the property as specified in the deed, and a fee for the government examination fund of one per cent. on the same amount. You must then fill up the blanks in a Deed-end, write the characters on the place to be divided according as is shown in the exemplar sheet, and having divided it, give one part to the proprietor and deliver the other to this office. If any person neglects to apply for a deed-end, such person must be punished in accordance with the law against "Evasion of the taxes." A necessary Deed-end.

Particulars.

The proprietor has bought pieces of { ground / cultivated land } or No. of houses situated in the place locally called paying duty hundred and *mau* *fan* *lí*

h'u *sz'* *kwuh* *wei* *kien* *shá*

chin *yái* for the price of thousand hundred and *sixty-four taels, five mace* candareens cash *háu.*

The fee payable for the deed amounts to hundred and taels mace candareens cash, and the fee to the examination fund hundred and taels mace candareens cash *háu* *sz'* *kwuh.*

Issued by the Superintendent of Finances No. 18 of the word year For the Proprietor *Cháu-Tih-shing.*

24th Táukwang year. Price paid by the proprietor thousand hundred and taels mace. Total of fees hundred and taels mace candareens cash.

* The Deed-ends are addressed to the district magistrates.

ART. II. *What I have seen in Shánghái: Missions of the Romish church; the Jesuits; Institution for the Propagation of the Faith; its Annals; number of Vicarages and Christians; the style of the pope, bishops, and priests; the Bible, commentaries, and Ten Commandments; Prayer-book; bishop of Kiángnan; site of the new cathedral; chapel; religious services; other sites; Sïkiá Hwuí; ways and means of conducting their missions, illustrated by extracts from their Annals; results; character of their system; circumstances of its agents, &c.* By E. C. B.

DEAR SIR: In my last letter I gave you some account of the Protestant Missions in this city. I now proceed to notice those which are in connection with the Romish Church. The term *Romish* I purposely employ, as the proper correlative of *Protestant*. Whether this church or that is the most catholic, or the least schismatic, I need not take it on myself to decide. If, as a member of the one, I must be regarded by those of the other as heretical, this shall not destroy my interest in their missions; and will not, I trust, hinder my giving truthful reports of what I have seen of their system and its results. And if moreover, while their character and labors are truly exhibited, I can at the same time bring forward any facts which will lead others to do more and better for the extension of pure religion, my object will be gained. Simply to know that there are extensive missions in China does not satisfy the inquisitive and zealous friend of truth in this age of the world. If there be ways and means of gaining access to millions, who have long been without the light of Divine revelation, surely it is time these were made known.

In this letter, I propose to state a few facts, some of which have been obtained by personal observation, others from the reports of the missionaries themselves. Most of these men with whom I have had opportunity of being acquainted in China, whether at the south or in this city, have belonged to that notable Order which arose in 1534, under the auspices of that illustrious trio, Ignatius Loyola, Francis Xavier and Peter Le Fevre, and not a little of the same spirit, which gave character to the founder and first members of the Society of Jesus, animates the Jesuits of the nineteenth century, as well in China as in Europe. These missionaries,—and if I mistake not, most of those, too, who are in China and the neighboring countries—are under the patronage of the *Societas de Propaganda Fide*, which has

"for its object to assist, by prayers and alms, the catholic missionaries who are charged to preach the gospel to foreign nations." Somewhat of the character of the Propaganda, and of those agents who are under its direction, may be gathered from the following note, taken from one of the Society's own publications.

"The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation: '*Saint Francis Xavier, pray for us.*' The alms is only one half-penny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received. Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the sums received and of their appropriations, is inserted annually in the *Anna's of the Propagation of the Faith.* This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members. The Institution for the Propagation of the Faith has, from its foundation, been highly favored and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th, 1823, May 11th, 1824, September 18th, 1829, September 25th, 1831, November 15th, 1835, and January 22d, 1837, have granted to all the members of the Institution in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:—1st. A *plenary indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, or any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfill, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice. The indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves,

or on the day to which their celebrations shall be attached by the bishops. 2d. An *indulgence of a hundred days* each time that the prescribed prayers, with at least a contrite heart will be repeated, or a donation made to the missions, or any other pious or charitable work performed."

In the numbers of the Annals now before me, 13 *Vicarages* are named: Liáutung, Shensí, Kiángnán, Húkwáng, Yunnán, Sz'chuen, Kweichau, Mongolia, Japan, Western Cochinchina, Western Tonquin, Eastern Tonquin, and Southern Tonquin. These are all supplied with missionaries from the Propaganda, and they are of large extent. Thus that of Japan, comprehends all Japan, the Lewchew, the Bonin, and other adjacent islands. That of Mongolia is an immense country, about one hundred leagues in breadth, and more than three hundred leagues in length. So in like manner, that of Kiángnán is very extensive and very populous. In all, or nearly all, of these "*Vicariats Apostolique*," are bishops, missionaries, churches, schools, &c.

In the two Vicarages of Kiángnán, they reckon more than seventy-five thousand "christians." The number in the Vicarage of Western Tonquin is more than two hundred thousand. And I suppose the average number in each of the abovenamed Vicarages can not be less than one hundred thousand souls, all members of their church.* It should be borne in mind that I am here speaking of the missionaries of the Propaganda, and that these form only a part of those in China and the neighboring countries, who acknowledge the Pope to be their Sovereign Pontiff, "the Vicar of Jesus Christ on earth." The whole number of the Chinese, therefore, who are under the care of these several missions, and who acknowledge their allegiance to the see of Rome, or rather who are included in the various communities in connection with that Church, is very large.

The style of the sovereign Pontiff in Chinese is *Kiáu-hwá Hwáng*. The exact sense that should be attached to these three terms, thus used in combination, I have never seen defined: *kiáu* means to *teach*, or *that which is taught;* it also denotes a sect, a society, an order: *hwá* is to *renovate*, to *make new;* to *reform;* *hwáng*, used as an adjective, means *august*; it is also used as the title of a sovereign; thus, in the ancient history of the Chinese, we read of *sán hwáng*, or "the three Sovereigns;" the meaning of this title then seems to be this, "The Sovereign of that which, by its instructions, is destined to promote reform." For the purpose intended, the three characters, composing this title, are well selected, and render it much more significant than that of pope or Sovereign Pontiff. From this

* See Annals, July, 1847; No. 49, page 275.

Kiáu-hwá Hwáng, the vicars-apostolic, or bishops, receive their commission, and in Chinese take the style *Chú-kiáu*: here the word *chú* has its common signification, namely *lord*; and the *kiáu* is the same as above: the two therefore mean, "the lord who directs the order," or one who lords it over those who compose the church. Next to the *chú-kiáu*, are the *shin-fú*, "god-fathers," or "spiritual father," as they explain the title; these are the priests.

Among their books, I have seen *portions*, but no entire version, of either the Old or New Testament, in Chinese. Whether the whole Bible has ever been translated by their missionaries or not, I have been unable to ascertain. Of the sacred text, in Chinese, I have never seen any portion without note or comment, either in their own hands, or in the hands of any of their converts.

Their best work that I have hitherto seen is called *Shing King chin kiái*, "The Holy Scriptures truthfully explained." This is in eight large octavo volumes, and was first published in 1642. It contains large portions of the New Testament, with a copious commentary; and there is very little in the commentary which any Protestant would deem exceptionable. A copy of this work was presented to me several years ago, by one of their "fathers," now deceased.

Another work, which in point of style is little inferior to the above-named one, is called the *Shih Kiái chih tsiuen*, "The Ten Commandments correctly expounded." It is in two duodecimo volumes, bearing the same date as the above, namely 1642, and of course must have been written by some of the earlier missionaries of the seventeenth century. A copy of this was given me some years ago, by a native friend in Canton. According to the title-page, it was printed in Peking in 1814, by permission of Bishop Joaquim. The exposition is copious and lucid; but the Ten Commandments appear in a remarkable form. I will give a translation and subjoin the text.

I.	Worship one celestial lord above all.	欽崇一天主萬有之上
II.	Do not utter the name of the celestial lord in a vain oath.	毋呼天主聖名以發虛誓
III.	Keep the Sabbath day.	守瞻禮之日
IV.	Be dutiful and honor father and mother.	孝敬父母
V.	Do not kill men.	毋殺人
VI.	Do not commit lewdness.	毋行邪淫
VII.	Do not steal.	毋偷盜
VIII.	Do not bear false witness.	毋妄証

IX. Do not desire another man's wife. 毋願他人妻

X. Do not covet another man's wealth. 毋貪他人財物

This is the form in which the Ten Commandments stand on the first page of the book, after the preface; in the same form they are repeated in the body of the work, where, one by one, they are expounded. In the exposition of each, the circumstances under which it was given, &c., &c., are narrated at considerable length, and with much perspicuity; still the divisions and arrangement, as well as the form and manner, are remarkable, and to me the whole seems but a poor and meagre exhibition of the Hebrew text.*

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* The commentary on the First Commandment is introduced with the following paragraph: of which I will give a translation, and in a parallel column add the authorized English version of the Hebrew text, only restoring, in place of *Lord*, the proper name *Jehovah*.

古經載天主曰吾允
乃衆眞主汝儕往日
被掠久當異國暴君
之賊吾也憐苦觧擄
引出賜享福地勿忘
宏恩勿拜邪神勿敬
之如主勿鑄塑雕琢
土神先民像以至獻
祭汝主獨一緊惟我
敬驚者予酧悖逆者
予懲或敬或輕爾儕
其曷從

TRANSLATION FROM THE CHINESE VERSION.

In the ancient Scriptures, the Lord of Heaven says:

I verily am your true Lord. You in former days, being carried away captives, for a long time endured the oppressions of the cruel princes of foreign nations. But I compassionated your sufferings, and delivered you from afflictions, and led you forth and gave you to enjoy a happy land. Forget not this great favor. Do not worship false gods. Do not honor them a lords. Do not cast, mold, cut, or carve earth-gods, images of your ancestors, to offer sacrifices thereto. Your Lord is only one; those who honor and fear me, I will recompense; but those who oppose and rebel, I will correct; with whom will you take sides, with those who honor, or with those who despise?

TRANSLATION FROM THE HEBREW TEXT.

And God spake all these words, saying: I am Jehovah, the God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Ex. 20:1—6.

Another work, in their estimation, second to none but the first named, the Holy Scriptures, is called *Chau Chin yih ho*, i. e. The Sleeve Gem [containing] Daily Lessons. This is a prayer-book in four small duodecimos, and in style similar to the *Shih Kiái chih tsiuen.*

Without troubling you, or your readers, with further notices of their works, it will suffice to say that, so far as I am able to judge, those they have published in Chinese in regard to both style and doctrine, are not inferior to those they have published in English. The Protestant missionary will find many of them well worth his perusal.

Shánghái for some years past has been the resident of the Bishop of Kiángnán; and here, now that Christian missions are tolerated by the Chinese government, we may expect to see the successors of Loyola prosecuting their work in the most zealous manner. Since I came to this city in the summer of 1847, I have seen one of the largest native dockyards converted into the site of a cathedral, a chapel, and a residence for the agent of the Propaganda.

This site is one of the best that could be selected, or desired. Directly off the south-east corner of the city, where the Hwáng-pú, as it flows down from south and west, bends its course, trending to the north and west so as to make almost a right angle, is the site in question. It forms an easy landing-place close to that point where one of the principal streets, after leading from the little South gate through the suburbs, terminates on the river. There is the spot selected by the late bishop, Comt de Besi, which is to be the future center of their missions in this vicarage. I well remember what a scene it exhibited two years ago, when first I passed by the place; scores of native workmen were busily engaged in constructing Chinese junks. Not long afterwards those works ceased; the junks were launched; the timber and rubbish were cleared away; and four granite slabs, one at each of the corners of the lot were seen bearing in the large characters the following inscription. 十

T'ien 天 Heaven's
Chú 主 Lord's
Táng 堂 Temple's
Kiái 界 Boundaries.

The four characters, and the cross constitute the inscription; their sounds and meaning I have added. The lot as marked off by the stone slabs, is perhaps three or four hundred feet square; on the east it extends to high-water mark, so that no other party can claim any right to the

soil between it and the river; on the west it is bounded by a narrow street; on the north by a native warehouse; on the south, it is bounded by a naval establishment or guard-house and some Chinese shops. Between the shops and the guard-house, however, there is an avenue, opening out from the south side of the lot upon the street, already named as leading from one of the gates of the city. This avenue is to be the entrance to the front door of the cathedral.

Some old Chinese buildings, which were standing on this avenue, were very soon removed or changed into a little chapel, and other rooms for the bishop and resident missionaries. These are merely for temporary use; and though not spacious, seem very convenient, and must serve well all practical purposes for the time being. The chapel has its altar and crucifix, with all their appurtenances; and the whole assemblage of buildings is surmounted by a cross. There is also a church-going bell, which marks the appropriate hours for Divine service. In the meantime, as these temporary buildings were being made ready, more substantial materials were collected; and before the end of 1848, the foundations of the new cathedral were completed, at an expense of, perhaps not less than five thousand dollars. Early in the spring of this year, the work was resumed, and in the course of three or four months the walls rose twelve or fourteen feet. Thus far the work has been performed by Chinese, under the superintendence of European architects. The style of the building is Italian; and when the whole is completed, if finished in the manner it has been begun, it will present one of the finest and most substantial structures in the empire.

When the cathedral shall have been completed, a house for the bishop and resident priests is next to be erected, collegiate buildings are also to be added; and in due time students are to be removed hither from a neighboring hamlet, where they are now under instruction.

While all these works are in progress and in prospect, the immediate objects of the mission are prosecuted with zeal and energy, by the accomplished bishop, F. Maresca, and his zealous associates. Regularly as the dawn returns, the little bell summons all "the faithful" to their matins; and again, at the proper hour, to their vespers. Indeed all the services of their church are performed with the same regularity, as at Rome or Lyons. On the few occasions when I have been present, most perfect order and decorum have been maintained, though the services were conducted by natives, and in their own tongue. The devotees were few in number, men, women, and children, all apparently of the poorer classes, but well clad and well behaved.

In observing, as I have, the progress of this Institution, and the conduct of its inmates, two or three things have specially interested my attention, which I will here notice. The *zealous manner* in which the whole business of the establishment is carried on: whether religious or secular, the same ardor and dispatch characterizes every act. The most *rigid economy*, so far as I have been able to judge, is maintained in every department. The sudden rise in the price of materials, brick, lime, &c., occasioned by the heavy rains in spring and summer of this year, instantly checked, and finally stopped the work on the cathedral. *Great simplicity* of style is noticeable in their buildings, dress, &c.

I have been thus minute in describing this establishment, because being close to my residence, I have had opportunity to observe almost every step of its progress, and also because I suppose it to be a fair specimen of what may be witnessed in most of the other institutions that are built up under the auspices of the Propaganda. Not having at hand any late reports of the missions in Kiángnan, I shall borrow from those of other vicarages a few short paragraphs, in order to illustrate the ways and means adopted by the Propagandists for the extension of their system. I will first add, however, an item or two regarding their possessions in Shánghái.

Besides the site on which the cathedral, &c., stand, these missionaries are the owners of at least three other sites in this city and suburbs. One is near that already named, and borders on the river. A second is situated between the Yáng-king Páng and the northern walls of the city. It is a large lot, and on it there is a suite of small buildings, formerly the residence of Count de Besi, but at present of the French consul, and over it waves the tricolored flag. There is still another site, without any buildings upon it, situated within the walls of the city. These sites have been obtained in part, if not entirely, as compensation for property confiscated many years ago by the Chinese government, now restored by virtue of the late treaties, or in consequence of special stipulations based on those treaties.

Around Shánghái, in the neighboring towns and hamlets there are missions, and no inconsiderable amount of real estate, which is either the property of the missionaries, or of those who are under their control. One of their principal stations is that at *Sükiá Hwui*, where they have purchased land, and during the last year erected buildings, under the special cognizance and protection of the chief magistrate of Shánghái. In what condition their congregations now are in all these places, and thoughout the whole of Kiángnán, I have not been

able to ascertain, with a degree of certainty that is at all satisfactory to myself, or that can be satisfactory to others. Instead of attempting to portray their condition, therefore, I will turn to another vicarage, that of "Western Tonquin," a report of which, dated January, 1846, by the Rt.-Rev. Dr. Retord, and published in the English edition of the "Annals" for July, 1847, contains ample and lucid details of their "ways and means," and of the condition of their congregations. What is true of their missions among the Tonquinese, will, I suppose, other things being equal, hold true among the Chinese.

The scene of action, noticed in the first extract which I make, is Kedam, near the "Episcopal Palace of Kenon" in Western Tonquin; and the "convent of nuns" the principal theme. Dr Retord says:—

"During the twenty days that we remained there, between us three we heard six hundred confessions, and baptized twenty adults. Our efforts seemed at first a failure, but at last they were crowned with the utmost success. The greatest sinners suffered themselves to be caught in our nets, and the most dangerous spiritual maladies were healed by the unction of divine grace. This village was extremely in need of such a mission: persecution had wrought fearful ravages there. The church, the presbytery, and the convent of nuns, had been wrecked and sold; no priest, for several years hitherto, had ventured to penetrate to Kedam, except furtively, in haste, and upon some matter of the utmost importance. This was occasioned by two prominent characters of this village, who were unfortunate apostates, and loaded with several other crimes, and were like two wild boars in the midst of this flourishing vineyard. Now, since they have fallen into the hands of the living God, their few adherents have returned to the fold; a new presbytery and a new church have been built. The former convent is re-erected, and the nuns re-established there. Moreover, we have founded at Kedam a new monastery, which reckons already twenty-five subjects, thus raising already to thirty the number of these establishments over the whole mission, and to six hundred and sixteen that of the *Lovers of the Cross*. These good daughters live for the greater part very edifying lives! they never eat meat; they fast and discipline themselves twice a week. They are very badly housed, and still worse fed. They live by the labor of their hands, cultivating a few fields, spinning cotton, and selling in the markets some medicinal pills. They visit and console the sick, assist us in instructing the women who are admitted as catechumens, and some of them are always engaged proceeding from village to village, in search of pagan children who are at the point of death, in order to regenerate them in the waters of baptism. Last year they baptized about one thousand of these little creatures, who are now so many little angels, beaming with innocence and happiness before the throne of God. Each house of the Religious Sisters has its particular Superior, and the Bishop is the Superior-general of the order. They are approved of by the Holy See; but they merely make simple and temporary vows. I intend to establish this year a new convent; the locality

is already prepared. Undoubtedly these little foundations require outlay: we must purchase some fields, a garden, a house, and furnish it in a simple style. We must also supply these religious daughters with a certain capital to commence their operations and their little trade." *Annals*, Vol. VIII, *pages* 242, 243.

The manner in which the missionary work is carried on, and converts multiplied, is described in the following paragraphs:—

"You will inquire, from me, how we exercise our ministry. Is it the same way as in France, with a great display of brilliant ceremonies, accompanied by the hymns of religious canticles, with all the charms of harmonious music and eloquent sermons? No, my dear friend, we are too poor, too barbarous, and too controlled here for such fine exhibitions. Here is a short sketch of our mode of procedure. A large hut is constructed of bamboos and straw; the interior is ornamented with hangings, and an altar raised there, and decorated in the best manner possible; this is our cathedral; here our Christians assemble at evening, in order to recite long prayers, to perform the stations of the cross, to hear instruction, and the lecture which is read out to them by a catechist, and all the exercises are prolonged till late at night. They assemble here long before twilight to hear a sermon and holy mass, during which young girls sing with emulation prayers corresponding to all the parts of the holy sacrifice. Our neophytes, who come from a distance, sleep at night and take their meals during the day here. We ourselves pass the day in receiving the visits of Christians who bear to us, from every direction, their presents and the filial expressions of their respects and felicitations. They exposed to us their deficiencies, stated their differences; and we cheered them with the recital of innumerable anecdotes, gave them excellent tea to drink, consoled them in their troubles, reconciled them to one another, and reclaimed them to God by our exhortations and encouragement. At evening we entered the confessional, and did not leave it until towards midnight. Whilst we convey the light of peace to consciences, our catechists are all occupied either in instructing the children intended for first communion, or in exhorting sinners, or in preaching our religion to those pagans with whom they hope to be successful. Some of the young men of the village patrol round the hut during the night; others mount guard near the tribunals of penance and at the church, where a lamp is always burning; all is then in motion, and during the entire night you hear the humming of prayer, study, chanting in the house of God, and in the several quarters of the village. Nothing is more satisfactory than to see this eagerness of our Tonquinese to derive instruction, and to approach the sacraments; but there is nothing more fatiguing to the body than these long sittings in the confessional." *Pages* 244, 245.

Again he says "We set in motion all our resources; we distributed many books on religion; we opened public competitions, at which those who knew best their catechism obtained premiums, such as beads, crosses, and medals," &c.; and then adds:—

"You will inquire, perhaps, how these great competitions are carried on This is our method; I announce that upon such a Sunday, or such a feast, there will be a great competition in such a village; this intelligence is rapidly spread to a great distance. Each individual studies with ardor from the close of day until very late at night. At the time fixed upon, the Christians begin to pour in large bands from all directions, on the previous evening. When repairing to the locality designated, they supply themselves with a small bag of rice for the following days' provision. On the day of competition, after mass and breakfast, each parish is arranged in groups, the men being stationed on one side, and the women on the other side, round a placard which indicates the respective stations of the men and boys, and the women and girls of each village. Another placard in large and beautiful Chinese characters, is raised upon an eminence, so as to attract the eye; it proclaims the beauty of religion, the necessity of studying it, the advantages resulting therefrom, with the enumeration of the different premiums. Lastly, there are seats arranged in the middle of the assembly for the catechetical examiners, and a platform covered with matting, upon which are to be seated those who enter the lists. When all the preparations are made, some young men go for the table upon which the premiums are placed, and it is brought with solemnity and playing of music to the place of composition. The examinations then commence. Each Christian congregation comes forward in its turn; first, the men, then the youths, women, girls, and children, come up in files and sit down upon the matting prepared for them. They must there answer without the slightest mistake three or four questions of the catechism, which are taken at random, and they must solve three objections, or give three explanations upon some difficult points. Now these objections are determined on beforehand, and are not the same for each division. If the group interrogated answer all correctly, they are congratulated by striking the cymbal and drum; if they mistake, a recorder marks the error. At the close of the day when all have undergone their examination, and the good and bad marks have been reckoned up, the premiums are distributed according to the merit of the candidates. Wherever I pass, I institute similar competitions, which produce an admirable effect. We meet an immense number of people whom neither the missioners nor the catechists have had an opportunity to instruct, and who know their catechism and their prayers, and answer better to questions concerning religion than the majority of the Christians of Europe." *Pages* 258, 259.

Again,

"I must state to you one of my chief means of attracting sinners. I publish and cause to be circulated that on such a day I shall bless little children; on such another day I shall bless the village; that I shall say mass for the prosperity of the Christians of the parish; that is to say, that they may have a numerous family, that they may have a sufficient harvest of rice, that they may long enjoy good health, that they may live and die saintly. 'But know,' I say to them, 'that I do not mean to bless the children of those who refuse

to observe their religious duties, nor do I mean to offer the holy sacrifice for them' Now, this threat terrifies them more than all the sermons; this is a blow which strikes home to the heart, and overpowers them all: for they have great faith and great confidence in the priest's blessing, and much more so in that of the bishop. I delight especially in blessing little children, because Jesus also blessed them, also loved them, and that in order to enter into the kingdom of God we must resemble them. All these benedictions cause me a little fatigue and trouble. But the pleasure which I experience in seeing how happy it makes my Christians, and the good effects which are produced, recompense me abundantly for my pains." *Page* 254.

And again:

"I have not as yet stated to you how we manage to reclaim to God those poor pagans, who are seated in the shades of death; hear in a few words our method. I announce publicly to our Christians that he who shall convert an idolater shall obtain a medal or cross; I exhort them to seek out for those pagans who are their acquaintances, their friends, or their relatives, to speak to them of the Gospel, and to lend them religious books. I receive information concerning those pagans of the environs who present some hope of success; I send some catechists, both men and women, to preach to them our holy truths. I cause prayers to be offered in the church for the conversion of infidels; and presently some are brought before me; then others come in succession, I place them in a family which supports them at my expense, and I station a catechist with them, in order to instruct them day and night. The rumor is soon spread, and other pagans ask of their own accord to be made Christians. When I have about ten adults well instructed and tried, I procure a white dress to be made for each of them, and when the day of baptism arrives, I announce the ceremony to the Christians with whom I am staying. I cause my catechumens to be conducted to the church with music playing, and I baptize them solemnly. On the next day I confirm them and give the holy communion; then I make them a present of beads and a medal, and they retire joyful and fervent as angels. From that moment they become preachers, who announce religion to the other pagans, and secure us other conquests." *Pages* 254, 255.

And yet again:

"On the feast of St. Andrew, my second patron, I sang pontifical mass, at which an immense multitude assisted. There were at least six thousand souls there; many had come from very far, even from Eastern Tonquin. After the holy sacrifice I entertained all these people; men, women, great and small, were satiated with bread and rice; and to satisfy them all only cost me eight francs, without reckoning five or six swine which remained over. Do not be astonished at this; I shall disclose to you the secret of the matter. It is customary here never to appear with empty hands before superiors. Now, each of all the Christians, who come to congratulate me on the occasion of my feast, brought with him his little present. One brought a pig, another a basket of fruits, another a load of rice, another a hundred of eggs, another a

goose, another brought fowls, &c. The neophyte is generous, especially towards him whom he loves; and if it were not so, how could our priests, who have no sort of revenue, with only their honorarium for masses, maintain themselves, and each of them besides to educate fifteen, twenty, and even thirty young men, whom they feed and dress at their expense? It is true that in some parishes there are lands, the crops of which they receive: but what is that in comparison to the expenses they have to undergo? The mission supplies food to more than twelve hundred persons, and provides for a host of other expenses which it would be too long to enumerate. You must, therefore, be aware, that the relief allocated to us by the Propaganda is insufficient to meet this expenditure; and the contributions of the neophytes must supply the deficiency." *Page* 250.

I will make but one more extract from Dr. Retord's report. After speaking of several separate colleges, he gives us the following:—

"All these colleges together comprise two hundred and sixty-six Latin pupils; I do not include several small groups of scholars, that assemble at the houses of the priests of the country, and who are taught the first elements of the Latin tongue. We have moreover, in our community, in our colleges, and in the retinue of the missionaries, fifty-four catechists, and more than a hundred young men, who afford us valuable coöperation, each in his own department. Some perform domestic services in our houses; some accompany the priest in his excursions and in his dangers; others study the Chinese language or the vulgar dialect, the prayers, and catechism; others are Latin professors or procurators in our establishment. Besides, we have, in connection with the native priests, twenty-five catechists and more than six hundred catechist scholars, several of whom have completed their Latin classis. What a numerous family! What a quantity of rice it must take to supply them all, and support all these houses! But what better use can we make of the relief which is transmitted to us by the Association for the Propagation of the Faith, than to employ it in forming these young men, who shall one day constitute the ministry of the mission? It is true, they will not all be Francis Xaviers: otherwise there would be no more pagans to be converted in the country. They are young trees—some of which only produce flowers; but several will produce good fruit in their season. Hence, since I have been at the head of this apostolic-vicarage, the formation of pupils has been one of my most earnest endeavors. These are the stones which we make use of to erect the walls of our little Annamite Jerusalem: they are also the engines with which we effect a breach in the empire of Satan." *Page* 246.

The results of these doings may be seen, as estimated by the vicar-apostolic, in the following tabular view, for the years 1844 and 1845.

	1844.	1845.
Baptisms of children of pagans upon the point of death.....	4,162	5,524
Baptisms of adults.....	1,237	1,328
Baptisms of the children of Christians.....	3,416	3,109

Supplement of the ceremonies of Baptism	8,051	
Confirmations	6,563	10,680
Confessions of adults	167,586	210,531
Confessions of children below the age of twelve	13,832	15,828
Total of confessions	181,418	226,413
Ordinary communions	104,232	121,920
First communions	6,287	7,204
Total of communions	110,519	129,124
Extreme unctions	4,17[illegible]	3,786
Viaticums	2,29[illegible]	2,291
Marriages blessed	1,03[illegible]	1,158

Such is a bird's-eye view of what was recently achieved by the successors of Loyola and Xavier in one of the thirteen vicarages, enumerated in the first part of this letter. Doubtless that system, then and there carried on, is now pursued with like zeal and similar results by men of the same school in the vicarage of Kiáng-n[illegible]n.

In order to form a correct estimate of these results, we should keep in mind the character of that system and the circumstances of the agents. The *character of that system*, in its principles and in its acts, stands out in bold relief on almost every page in the history of the Romish Church, from the establishment of the pope as a temporal sovereign down to the present hour. The *circumstances of these agents* will be learned by a careful perusal of the letters, memoirs, &c., which have appeared since their missions were commenced in China more than five hundred years ago. They have at times been severely persecuted; and not a few have suffered a violent death. Their seasons of prosperity form three distinct epochs—in the thirteenth, the seventeenth, and the eighteenth centuries. In those days, by and with the imperial favor, they traversed this whole empire, and in court and country won over to their order hosts of converts. Churches and chapels were erected in the capital and in the provinces; and houses and lands, to a large extent, came into their possession. True, at the close of the last, and during the first quarter of the present century, "the powers that be" deprived them of many of their possessions, consigned some of the bolder missionaries to the sword of the executioner, and drove others from the country; still, thousands of their converts, and a few of their priests remained. These, under the milder and more tolerant reign of Táukwáng, gained courage, and their numbers soon began to multiply. In their statistics for 1839, they counted, Europeans in China, eight bishops, and fifty-seven priests, with one hundred native priests, and more than three hundred thousand converts. The troubles which commenced that same year, growing out of the contraband trade in opium, and the war which

ensued, caused them some molestation; but the return of peace, the ratification of the treaties, and especially the act of toleration, given by the emperor, Dec. 28th, 1844, forms the commencement of a new epoch. The recent impulse given to their operations in Shánghái, as described in a preceding part of this letter, is but an index of the spirit which reigns throughout their missions in Kiángnán, where at this moment they have, I suppose, not less than fifty European missionaries.

Here I must close this long letter. Enough has been stated (faithfully and impartially I trust) to show that the system and the agents, here at work, are essentially the same as those that have been employed by the Romish church in other countries and in other times. It is very obvious that, whether they desire it or not, the missionaries of the *Protestant*, will soon be in contact here with those of the *Romish* church. Such indeed, to some extent, is already the case. How the former will receive the latter, it is needless for me to say. It behooves every Protestant, I think, to observe and mark well the character of a system so extensive and powerful as that which we have been considering. For one, I would show all courtesy towards the adherents of that system; whether they be talented, accomplished men of letters, or the poor and degraded, and untutored; I would try to treat each with kindness according to their respective stations. As fellow-mortals, having one common God and Father, and destined to stand at the same judgment seat, I would feel the deepest regard for their welfare: and while, whenever occasion required, I would *protest* against what I believe to be their cardinal errors, I would by all means strive to demean myself towards them with spirit and conduct not unworthy of membership in the catholic church of Christ.

ART. III. *Topography of the province of Yunnán; its divisions, area, rivers, mountains, towns, productions, &c.*

THE province of Yunnán 雲南 (i. e. the *Cloudy South)* is the second in size among the eighteen, Sz'chuen alone exceeding it; and in variety of scenery and productions, both mineral, vegetable, and animal, in the size of its rivers, and in its trade, it is inferior to none of the inland provinces. It lies on the eastern declivity of the great Himalayan range, in the southwestern part of China Proper; and is bounded north by Sz'chuen; east by Kweichau and Kwángsí: south

by Cochinchina and Laos; west by Burmah, and tribes of Singphus, Sumsouk, and Ná-í, which owe partial allegiance to Burmah; and northwest by Tibet. Ranges of the Nú shán 怒山 lie between it and Tibet, which as they pass eastward take the name of Yun shán 雲山 or Cloudy Mts., and form part of the long range of the Nán ling. Some of its peaks rise above the limit of perpetual snow. Near Tálí fú are the Tien-tsáng Mt. 點蒼山 and the Ting-kí Mt. 定雞山, between which lies the Urh hai, one of the largest lakes in the province. The Peh-kí shán 碧雞山 near the provincial capital is also a noted peak.

The area of Yunnán is estimated at 107,969 square miles, which is about thrice that of Chehkiáng, and as large again as Fuhkien. It extends from lat. 21½° to 29½° N. and long. 11° to 19° W. of Peking. These dimensions make it about the same size as Italy, half as large as Turkey in Europe, or nearly equal to the New England states and New York. Nearly half of this region is mountainous; the southern parts are undulating and less elevated, while every part is less densely inhabited than the eastern provinces. Its population was reckoned at only 5,461,529, in 1812, which is an average of 51 inhabitants to a square mile; this does not include a great number of tribes along the southern frontier, which are governed by their own rulers under the oversight of Chinese officers.

The rivers of Yunnán are large and numerous. The Yángtsz' kiáng, under the name of the Kinshá kiáng, or Golden Sand river, forms the northern boundary for a long distance; in its course through the province it receives from the south the Ché-hung 車洪 kiáng, the Pú-to 普渡 ho, the Lungchuen 龍川 kiáng, and the Páu 泡 kiáng; these streams are comparatively small. The Wúliáng 無量 kiáng joins it on the northern side from Sz'chuen. In the east, the Páhtáh 八達 ho and its tributaries drain off the surplus waters into the West river in Kwángsí; these are the headwaters of the Pearl river. At the extreme west, the Pinláng 檳榔 kiáng, and the Lungchuen kiáng, pass through the borders of Yunnán on their way to join the Irrawady. East of them the rapid Nú 怒 kiáng, or Lú 潞 kiáng, rushes by between mountain gorges to pour its waters out at Maulmein under the name of the Salween. Further east, the Nánting 南汀 ho and Mánlú 漫路 pass over the southern frontier to unite their waters in the Memam at Bangkok; and east of them the large river Lántsáng 瀾滄 kiáng or Kiúlung 九龍 kiáng pours its Tibetan flood, drawn from the remote regions

of the Bayankara Mts. into the Meikon river, which disembogues in Cambodia; this river is fully 1,500 miles long. Between the Lántsáng and the borders of Kwángsi, are the Lísien 李仙, and the Lihwá 梨花 or Hoti 阿底, which unite to form the Songka, a large stream that receives the Sánchá 三岔 and Pwánlung 盤龍 rivers, before it unites with the ocean at the head of the Gulf of Tonquin. When these streams are made known by steamers, Yunnán may perhaps be brought within a few days' sail of the sea, and her tedious land trade at Bhamo be exchanged for a direct commerce with foreign countries.

There are many lakes in the eastern part of Yunnán; the Sien hú 仙湖 or Fairy lake, and Tien chí 滇池, are the largest; the Urh hai in the northwest is about a hundred miles long and twenty broad. The Ílung hú and Chángkiáu hái lie in the southeast near Linngán fú.

The province is divided into twenty-one departments, comprising 14 fú, 3 ting, and 4 chau, including 75 districts, according to the following list.

I. *Yunnán fú* 雲南府, or the Department of Yunnán, comprises eleven districts, viz: 4 chau and 7 hien.

Its chief town lies in lat. 25° 06′ N. and long. 102° 51′ E. of Greenwich.

1 昆明 Kwanming,
2 呈貢 Chingkung,
3 宣良 Íliáng,
4 易門 Ímun,
5 富民 Fúmin,
6 羅次 Lotsz',
7 祿豐 Luhlí,
8 晉寧州 Tsinning *chau*,
9 安寧州 Ngánning *chau*,
10 昆陽州 Kwanyáng *chau*,
11 嵩明州 Sungming *chau*.

II. *Tálí fú* 大理府, or the Department of Tálí, comprises seven districts, viz: 4 chau and 3 hien.

1 太和 Táiho,
2 雲南 Yunnán,
3 浪穹 Lángkiung,
4 趙州 Cháu *chau*,
5 鄧川州 Tangchuen *chau*,
6 賓川州 Pinchuen *chau*,
7 雲龍州 Yunlung *chau*.

III. *Linngán fú* 臨安府, or the Department of Linngán, comprises eight districts, viz: 3 chau and 5 hien.

1 建水 Kienshwui,
2 蒙自 Mungtsz',
3 通海 Tunghái,
5 河西 Hosí,
5 嵩明 Sihngo,
6 阿迷州 Omí *chau*,
7 寧州 Ning *chau*,
8 石屏州 Shihping *chau*.

IV. *Tsúhiung fú* 楚雄府 or the Department of Tsúhiung, comprises seven districts, viz: 3 chau and 4 hien.

1 楚雄 Tsúhiung,
2 定遠 Tingyuen,
3 大姚 Táyáu,
4 廣通 Kwangtung,
5 南安州 Nánngán *chau*,
6 鎮南州 Chinnán *chau*,
7 姚州 Yáu *chau*.

V. *Chingkiáng fú* 澂江府, or the Department of Chingkiáng, comprises four districts, viz: 2 chau and 2 hien.

1 河陽 Hoyáng,
2 江川 Kiángchuen,
3 新興州 Sinhing *chau*,
4 路南州 Lúnán *chau*.

VI. *Kwángnán fú* 廣南府 or the Department of Kwángnán, contains the single district of

寶寧縣 Páuning hien.

VII. *Shunning fú* 順寧府, or the Department of Shunning, comprises three districts, viz: 1 ting, 1 chau, and 1 hien.

1 順寧縣 Shunning *hien*,
2 緬寧廳 Mienning *ting*,
3 雲州 Yun *chau*.

VIII. *Kiuhtsing fú* 曲靖府 or the Department of Kiuhtsing, comprises eight dsitricts, viz: 6 chau and 2 hien.

1 南寧 Nánning,
2 平彝 Pingí,

3 羅平州 Loping *chau*, 6 沾益州 Chenyih *chau*,
4 陸涼州 Lulliáng *chau*, 7 宣威州 Siuenwei *chau*,
5 馬龍州 Málung *chau*, 8 尋甸州 Tsintien *chau*.

IX. *Líkiáng fú* 麗江府, or the Department of Líkiáng, comprises five districts, viz: 2 ting, 2 chau, and 1 hien.

1 麗江縣 Líkiáng *hien*, 4 鶴慶州 Hohking *chau*,
2 維西廳 Weisí *ting*, 5 劍川州 Kienchuen *chau*.
3 中甸廳 Chungtien *ting*,

X. *Pú-'rh fú* 普洱府, or the Department of Pú-'rh, comprises four districts, viz: 3 ting and 1 hien.

1 寧洱縣 Ning'rh *hien*, 3 他郎廳 Tálang *ting*,
2 思茅廳 Szmáu *ting*, 4 威遠廳 Weiyuen *ting*.

XI. *Yungchang fú* 永昌府 or the Department of Yungchang, comprises four districts, viz: 1 ting, 1 chau, and 2 hien.

1 保山 Táushán, 3 龍陵廳 Lungling *ting*,
2 永平 Yungping, 4 騰越州 Tangyueh *chau*.

XII. *Káihwá fú* 開化府, or the Department of Kaihwá contains the single district of 文山縣 Wanshan *hien*.

XIII. *Tungchuen fú* 東川府 or the Department of Tungchuen, contains the single district of 會澤縣 Hwuitseh *hien*.

XIV. *Cháutung fú* 昭通府, or the Department of Cháutung, contains five districts, viz: 2 ting, 1 chau and 2 hien.

1 恩安 Szngán, 4 魯甸廳 Lútien *ting*,
2 永善 Yungshen, 5 鎮雄州 Chinhiung *chau*.
3 大關廳 Tákwán *ting*,

XV. *Kingtung ting* 景東廳, or the Inferior department of Kingtung, has no subdivisions.

XVI. *Munghwá ting* 蒙化廳, or the Inferior department of Munghwá, has no subdivisions.

XVII. *Yungpeh ting* 永北廳, or the Inferior department of Yungpeh, has no subdivisions.

XVIII. *Kwángsí chau* 廣西州, or the Inferior department of Kwángsi, contains two districts.
1 師宗縣 Sz'tsung *hien*, 2 彌勒縣 Milih *hien*.

XIX. *Wúting chau* 武定州, or the Inferior department of Wúting, contains two districts.
1 元謀縣 Yuenmau *hien*, 2 祿勸縣 Luhkiuen *hien*.

XX. *Yuenkiáng chau* 元江州, or the Inferior department of Yuenkiáng, contains the district of
新平縣 Sinping *hien*.

XXI. *Chinyuen chau* 鎮沅州, or the Inferior department of Chinyuen, contains the district of
恩樂縣 Nganloh *hien*.

In addition to these divisions, there are about thirty *tú-sz'*, or townships, ruled by hereditary officers, whose names are not given in the Red Book; there are also five *tú-fú*, and eleven *tú-chau*, or local departments and districts, governed in the same manner, but whether there is a gradation of authority and supervision in the rulers of these districts, we have no means of learning. The aborigines in this province are a part of the Lao, Lolo, Nú-í, or Shyans, but our information concerning the numbers, language, and condition of those in China, is very scanty and obsolete.

I. The *department of Yunnán* lies in the northeast of the province; it is bounded north by Wúting fú and Kiuhtsing fú; east by Kwángsí chau and Chingkiáng fú; south by Yuenkiáng fú; and west by Tsúhiung fú. The capital of the province is pleasantly situated on the northeastern shore of lake Tien; boats make their way through canals dug along the walls and in the streets. Its position is much admired, and in the salubrity of its climate, the picturesque scenery

of its environs, and its political importance, it is the first city in the south-west of China. The governor-general of Yun-Kwei resides here; he is popularly considered as least of the eight of these magnates. This city was the residence of one of the princes of the house of Ming, and after the Manchus had overrun the northern provinces, he was taken up by Wú Sán-kwei, who endeavored to retain the south and west. In the course of a few years, he was defeated and brought to unconditional submission, and his capital sacked and destroyed. It has not since regained its former importance. From a notice in the Annales de la Foi, it appears that this city was nearly destroyed in 1834, by an earthquake which lasted three days; the earth, for nearly two miles around the place, is reported to have sunk three or four feet. The affrighted people left the town, and encamped in the fields. The account gives no intimation whether there was any eruption of fire, smoke, or lava, in connection with this calamity.

II. The *department of Tá-lí* lies in the west of the province; it is bounded north by Líkiáng fú; east by Tsúhiung fú; south by Yungcháng fú; and west by Nú-í tribes. The city itself lies on the banks of the Urh hái, near the embouchure of the Ho-tí river, a branch of the Meikon; it is said boats have come up to the city from the ocean. A conspicuous object near this city is the Tientsáng Mt., which is a collection of high peaks, nearly thirty leagues in circuit. In its quarries are found marbles beautifully veined, which the Chinese lapidaries color by a skillful use of acids, and turn into a resemblance to trees, animals or scenery; these stones are much sought after, and many of them are very ingenious specimens of art. Tálí fú is regarded as the most important town on this frontier.

III. The *department of Linngán* lies along the southern frontier of the province, having Kwángsí fú on its east, Yuenkiáng fú on the west, and Chingkiáng fú on the north. The chief town is in lat. 23½° N., and long. 103° E., on the banks of the Páhtáh R.; a large lake west of it, called Ílung, supplies it with water. There are many fortresses on the south to defend the frontier from desecration.

IV. The *department of Tsúhiung* lies between Tálí and Yunnán, having Yuenkiáng chau on the south, and Sz'chuen on the north; the town itself lies not far from the centre of the province. Two mountains overlook it on the west, from which numerous rivulets descend, causing the sides to be covered with perpetual verdure. Precious stones and silver are found in these hills.

V. The *department of Chingkiáng* is a small one lying between

Yunnán and Linngán, with Kwángsí chau on the east. The lake Sien (or Fú-sien 撫仙 i. e. Protecting Fairy lake, for it bears both names) is seen south of the chief town, a beautiful sheet of water covering a hundred thousand acres, and supplying many excellent fish. Cotton carpets are made here for exportation. The scenery and cultivation of this department are highly admired.

VI. The *department of Kwángnán* is set off from that of Kwángsí by a range of high mountains; the province of Kwángsí defines it on the east and north, and Annám, to which it once belonged, on the south. There are three *tú-sz'* in its limits, and the inhabitants are regarded as savages by those of other cities in the province, who, say they, "kill each other for the slightest offenses, go half naked, and eat worms, serpents, and everything." The region is extremely fertile.

VII. The *department of Shunning* lies in the southwestern part of the province, having Munghwá ting and Pú-'rh fú on the north and east, and Yungcháng fú on the west; the frontiers of Burmah define the other sides. The southern part of the department is rugged in the extreme, consisting of a succession of deep gorges, through which large rivers rush on their way to the ocean. Some towns governed by feudal rulers are found in these recesses, of which Mangting 孟定, Mangmá, 猛麻, Mangmang 猛猛 and Manglien 孟連 are the principal. Their inhabitants are represented as rude in the extreme, and holding very little intercourse with the Chinese by reason of their speaking a different language—but in reporting this character of them, it is well to remember its origin. This part of the province was reduced to the Chinese sway long after the northern portions had been settled by them.

VIII. The *department of Kiuhtsing* lies eastward, along the frontier of Kweichau, in the best part of the province, having Kwángsí chau on its south, and Yunnán fú and Tungchuen fú on its west and northwest. Its limits include lake Chungyen 中埏 lying near Luhliáng chau; this sheet of water communicates with the Tiehchí kiáng 鐵池江, a branch of the Páhtáh R. The inhabitants of this department have the reputation of being quarrelsome and litigious, spending much of their time and property in petty squabbles.

IX. The *department of Líkiáng* lies in the northwestern angle of the province, between the Kinshí and the Nú rivers, which separate it from Sz'chuen and Tibet; Tálí fú borders it on the south. Near Líkiáng is the lofty Siueh shán, or Snow Mt. covered with perpetual

snows, which in some geographies has given its name to the whole range. Near Kienchuen chau is lake Kien 劍, and gold is found in the sands of some of the rivers near by, which is separated by washing. Many districts governed by local rulers, occur in this extensive department, which are under a superior officer residing at Yungning tú-fú in the extreme north. Much of this region consists of inaccessible mountains, in which are a few military posts placed along the roads which lead into Tibet.

X. The *department of Pú-'rh* lies along the southern frontier between Linngán fú on the east, and Shunning fú on the west, with Chinyuen and Yuenkiáng chau on the north; it has been set off from the two last since Du Halde's maps were published, and the number of *tú-sz'* laid down are much increased, showing that the land has been gradually filling up. This department is reckoned to be 6805 *li* from Peking. The climate of all this part of Yunnán is regarded as insalubrious.

XI. The *department of Yungcháng* lies in the southwest corner of Yunnán, along the banks of the R. Nú, having Tálí fú on the north, and Shunning fú on the east. Eight *kwán*, or passes, are noticed along the Burmese frontier. Some of the many locally governed towns in this department are large places; the most important is Tsántáh 盞達 near Tangyueh chau, where the caravan trade with Bamoo in Burmah centres, and from whence the goods find their way to other marts. This last place is situated near the junction of the Pinláng R. with the Irrawady; between five and six thousand Chinese annually arrive there, and about 1400 constantly live in the place, who dwell by themselves, have about a hundred brick shops and a handsome temple. The caravans go from Tsántáh in the dry season, crossing several ridges of mountains, and return before the rains set in. Many of the people of this place are Shyans, a large part of whom speak Chinese.

Yungcháng fú is supposed by Mr. Marsden to be the place mentioned by Marco Polo as Vociam, the inhabitants of which cover their teeth with gold leaf; it was called Kin-chí 金齒 or Gold Teeth by the Mongols in consequence of this custom. Another usage mentioned by Marco Polo of the people hereabouts, viz., that of a husband receiving visits of congratulation in bed, for forty days when his wife has borne him a son, is also stated by a Chinese traveler as found among the Miutsz'. (See C. R., Vol. XIV., page 114.) Murray (Marco Polo, page 161) thinks these people and places are in Tibet,

and not in Yunnán, but the weight of evidence is against his opinion. So great a mart as Yungcháng was very likely to attract the notice of the conquering Kublai. According to the best information, the exports across the frontier consist of raw and manufactured silks to the amount of £81,000 annually, tea, copper, carpets, orpiment, quicksilver and vermilion, drugs, fruits, gold, and other things; sent in exchange for raw cotton to the amount of £228,000 annually, ivory, wax, rhinoceros' and deer's horns, gems, feathers, musk, and foreign articles. The entire traffic is probably worth £500,000 annually, and seems to be increasing. One of the American missionaries in a visit to Bamoo was invited by the traders to return to Yungcháng with the caravan. This town itself lies near the Tsinghwá hái 清華海, which is connected with the R. Nú by a small outlet. In the wars between China and Burmah (mentioned in our Vol. IX, pp. 134–142), this region was the scene of many conflicts.

XII. The *department of Káihwá* lies along the Cochinchinese frontier, between Kwángnán fú and Linngán fú, a small and mountainous region and poorly settled; the town itself was formerly a military post.

XIII. The *department of Tungchuen* is another small division, lying along the R. Yángtsz' in the northeast between Kweichau and Sz'chuen, having Cháutung fú on the north, and Kiuhtsing fú on the south. Some villages are found within its limits, but none as important as districts.

XIV. The *department of Cháutung* occupies all the northeast corner of the province north of Tungchuen fú, the borders of Sz'chuen and Kweichau forming its northern and eastern limits, and the T'á kiáng its western. It formerly belonged to Kiuhtsing fú, but the increase of population has caused it to be set off. Lake Lung lies east of the town; and a range of lofty summits, one or two of them rising above the snow line, forms the northern boundary of the department.

XV. The *inferior department of Kingtung* lies near the middle of the province, east of Shunning fú, and north of Chinyuen chau; it was ranked as a *fú* in former days. The region is mountainous, and the inhabitants are hardy and recluse; they are said still to retain much of the manners of the Burmese, and even to possess and use their language. East of the town is a bridge made of iron chains stretching over a deep gorge, and overlaid with boards; the vibrations of this aerial passage-way terrify the beholders even more than the passengers. A bridge of similar construction is mentioned by travelers as existing near Bamoo.

XVI. The *inferior department of Munghwá* lies south of Tálí fú in the west of the province, having Yungchúng fú on its west, and Shunning fú on the south. The mountains in this region furnish great quantities of musk; one of them is remarkable for the precise and reiterated echo it returns, on which account it bears the pretty name of the Ear of Heaven.

XVII. The *inferior department of Yungpeh* was set off from Lí-kiáng fú; the Kinshá kiáng divides them, and Sz'chuen forms the eastern border of Yungpeh. The town is situated near a lake called Ching hái 程海, and the whole region is fertile though uneven; many locally governed towns lie along its rivers.

XVIII. The *inferior department of Kwángsí* lies west of Kwáng-nán fú, with which it once belonged to Cochinchina; Chingkiáng fú lies on its west, and Kiuhtsing fú on the north. The town is placed near a sheet of water on the map, to which there is no outlet.

XIX. The *inferior department of Wúting* lies north of Yunnán fú along the Kinshá, between Tungchuen and Kiuhtsing; it is sparsely inhabited, though favorably situated for trade. The mountains furnish musk deer, which are pursued at great risk.

XX. The *inferior department of Yuenkiáng* once comprised a larger portion of the south of the province; it lies between Linngán fú on the east, and Pú-'rh fú on the southwest, an irregularly shaped division along the banks of the Hotí R. Several forts are established within its limits. Its productions evidence its fertility, consisting of silk, ebony, areca-nuts, wild and domestic peacocks, fancy woods, besides grain and fruits. The number of *tú-sz'* along the banks of the river shows the country to be populous.

XXI. The *inferior department of Chinyuen* lies between the Lántsán and Hotí rivers, north of Pú-'rh, and east of Shunning fú, which it resembles in its climate and productions. Six of the seven inferior departments in this province are called *fú* in DuHalde.

The productions of Yunnán comprise more that is peculiar to the tropics than any other in China; and we have little doubt that a scientific survey of its geology and mineralogy, and a description of its plants, animals, and productions, would add more to our knowledge than that of any other province. Among the list of its productions and manufactures are mentioned salt, ebony, tabasheer, cinnabar, leather, mirrors, gold, *tá-hwá chá* or 'large flowery' tea, carpets, variegated marbles, gems, silken fabrics, copper, 'white faced' monkeys, amber, musk, rhinoceros' horns, peacock's feathers, oil, *Pú-'rh chá*, a precious kind of tea, areca nuts, fruits of many kinds, rice and

wheat. The revenue does not, however, equal the expenses of the administration, large sums being required for the fortresses along the frontiers, and among the towns governed by their own rulers.

This province was first subdued under the Chinese sway by Wŭ-tí of the Hán dynasty about B.C. 150, but during the subsequent dissensions, the natives often reässerted their independence, and caused the emperors much trouble. In the days of the Mongols, there were several battles fought in this region, and the limits of the province were constantly varying. Polo gives us the idea that even in those days it was a well settled country, and that the Peguans, Lolos, or by whatever name the opposing troops were called, offered a formidable opposition to the Chinese. When the famous general Wŭ Sánkwei, in 1673, endeavored to throw off the yoke he had been so instrumental in imposing upon his country, he made Yunnán his principal seat of operations, and its capital suffered in consequence. Full control over the inhabitants throughout the province has not been obtained, even to this day, and a large proportion of them are governed by their own rulers, who acknowledge rather a feudal allegiance to the emperor than pay him their taxes. They retain much of their ancient customs, many of which approach those of the Hindus. Their women show themselves freely in public and mix in society, not being secluded in their houses. The dead are usually burned, but widows are forbidden to immolate themselves.

The feudatory tribes inhabiting parts of Yunnán, are the Lolo or Lao, also called *Shyans* by the Burmese, and *Nú-i* by the Chinese, from whence the name *Lao* is perhaps derived. One of the Romish missionaries, writing in 1780, says, "The country of the Lolo is situated south of Yunnán; the inhabitants in some places are intermingled with the Chinese, but a little further are quite independent, and governed by a female, who has succeeded by hereditary right. They sacrifice sheep and bullocks to a certain god, whom they would not name to our catechist, unless he would promise to worship him with them; they adore heaven and earth, and say that once there were twelve suns and twelve moons, but the god of heaven, seeing that these suns burned up all things on the earth, put out eleven of them; they worship the tablet of their ancestors, and after they have burned the corpses of their friends, suspend the ashes, under the idea that the soul will be glad to dwell among them. They possess books on astrology and religion, written in a different language from the Chinese, from left to right across the page like the Siamese. They are addicted to drink, and appear of a social, teachable disposition."

M. Gleyo visited them in 1781, and in order to reach them, traversed almost inaccessible mountains, and crossing wide districts, arid and unfruitful in the extreme, where not only wheat and rice, but even wood and water failed, at last reached the country of the independent Lolo; these people subsisted on their sheep, a kind of black wheat, and another grain something like it, which they called *kou-kiao-tse*. He found the people, a simple, courteous, rustic race; and on his return to his residence, sent two Christian families to live among them and preach the truths of Christianity.* The Shyan race now inhabiting the region lying east of Burmah, south of Assam, north of Siam, and west of China, and whose condition has been made known by persons residing in Burmah, seems to be the fragments of a once powerful people. Those living in China have never been as troublesome as the Miáutsz'.

ART. IV. *Thoughts upon the manner of expressing the word for God in the Chinese language.* By JOHN BOWRING, LL. D.

To the Editor of the Chinese Repository,

SIR, I have read such portions as have been accessible to me of the long-pending controversy respecting the most appropriate sign to be adopted for communicating to the Chinese the Christian idea of the true God. There is much to admire in the ingenuity—much to instruct in the erudition of the disputants, but it appears to me the solution of the question has been little advanced by its discussion. The partisans of the various terms proposed have seldom failed in demolishing the theories of their opponents, but have had very little success in establishing their own.

How indeed should they have succeeded? They have been struggling through incompetent means for an unattainable end; they have been seeking in the Chinese mind, and in the Chinese language, for what was never there. In order that an idea should exhibit itself by some external symbol, some expression, some formula, the idea itself must have a previous existence. *Nemo—nihil dat quod non habet.* Neither man nor angel can convey what they do not possess. No sagacity however active, no labor however persevering, will extract from mind or matter what is not in them.

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* Lettres Edifiantes, Nouvelle Series, Vol. I, pp. 305, 317.

Let us consider, thoughtfully and reverently, what it is we propose to communicate to the Chinese intellect. What are the attributes of that God whom we seek to make known? Let us remember that He is an invisible, immaterial, inapproachable Spirit, self-existent, all-creating, all-knowing, all-loving, all-pervading, all-directing, to whom past, present, and future are an infinite *now*. To associate His name and nature with any material representations, in sculpture or in painting, is to degrade and dishonor Him. True conceptions of God are the needful, the sole foundation of religious truth and religious knowledge. Are the materials for such a foundation to be found in the Chinese tongue? I know not where, nor how.

The Chinese notions of all the objects, whose names have been proposed one after another (but imperfect and unworthy all) to represent the Godhead, are low, sensual, material. They are such as can neither safely be blended with, still less be made a substitute for, the high and sublime revelations of Divinity. The national gods, who are made the subjects of reverence or adoration, hold their places at the will of the emperor. Whether he can lower a god by direct imperial rescript may be doubted; he certainly can by implication, that is by elevating other gods: imperial favor raises a god as it raises a mandarin, and with similar prostration of the national mind to the sovereign decree of the son of heaven. That national mind will be found reflected in the national language—that, and nothing more; and the national language, in its turn, is but the counterpart of the national mind. Looking backwards to remote antiquity for authority, resisting the teachings of modern generations, unwilling to admit any new truth—or indeed that there can be any truth which is not to be found in their own venerated books—proclaiming "unwisely" that "the former times are better than these," the Chinese people have erected a barrier against improvement, whether social, political, or religious. To accumulate the wisdom of progressive ages, to add to the experience of our ancestors that which we have ourselves acquired—to improve upon the past is, after all, the great work of civilization.

But the opening and elevating influences of civilization, whether in the field of moral, intellectual, or religious progress, must create for themselves new words and forms of speech, and must draw these words and forms from the source whence that progress emanates. Take any of the natural sciences. When chemistry made its way to public attention, did the Gothic language in any of its branches, rich, and emphatic, and varied as they are, offer instruments for the propagation

of the new discoveries? Could any of the Sclavonic, any of the Celtic idioms, provide a word for *electricity* or *galvanism*, to say nothing of whole systems of nomenclature which now form part of the staple of most of our modern tongues? Let any one examine our literature from decade to decade, or compare the best dictionaries of the present with those of the past, and he will marvel at the immense importation of novel but necessary words. And if in these subjects of philosophical investigation, which have occupied the human mind, language has been found inadequate without the perpetual aid of new words and phrases, how much more needful are they when the very highest objects of thought are presented for the first time? If the infinite attributes of the Scriptural God are to be found concentrated in any one word, select and employ that word; but if there be no such word, if there be no conception, no comprehension in the mind of a Chinese of what *we* mean, and what the Bible means by GOD, let us not lower the spiritual God that we worship to the gross and groveling standard of Chinese divinities.

In looking at the changes which conversion to Christianity introduced into the language of the ancient heathen nations, we shall find them crowded with many foreign words having their source in missionary teachings, without which words it was found impossible to convey the new faith to minds tutored and trained in idolatry. Take for example the ancient, and probably the aboriginal language of Spain, the Euscara or Biscayan tongue. Any religious book, any translation of the Bible has multitudes of words in it having no resemblance to any of normal origin. Every such word was at first a mystery; then it became a text; and by preaching on such texts, Christianity made its way.

Mohammed, the eloquent and sagacious Mohammed, understood this; wherever he went, wherever his religion was taught and established, no name but *Allah* was ever allowed to represent the *one true God. No God but Allah!* was the lesson universally learnt. His followers allowed their faith to be encumbered with no title which idolatry could furnish. In every language, among every people where Islamism has been produced, Allah, and Allah only, has been recognized as the sole object of worship. I have been struck with this fact in my wanderings through many parts of the globe. Into every language of Africa in which the doctrines of Mohammed are taught, Allah is the only name by which the Divinity of the Koran is known. It is so in every Asiatic tongue of which I have any knowledge. I was much suprised to hear it asserted that in China, the Mohammedans had adopted some of the Chinese signs to designate the true God. The number of Moham-

medans in China will, I suspect, be found far more numerous than is generally estimated. The teacher at Ningpo, of whom Mr. Milne speaks (Chinese Repository, Vol. XIII, page 31), was acquainted it appears with Arabic, but he neither read nor wrote Chinese. The name of God he said was *Aloha*, but his authority was Arabic rather than Chinese. I had an opportunity not long ago to ascertain that the Chinese Mohammedans, those unacquainted with Arabic, worship Allah as their only God. In a visit with Messrs. Williams and Speer to a Mussulman tomb and mosque, situated at the distance of about a mile from the northwest corner of the city (the place and persons there deserve a more special mention), we conversed with the priest, who knew nothing of Arabic, and could not even read the religious services from the Koran, of which he showed us his treasured copy, and learned that the God he adored was Allah. On inquiring how he wrote it in Chinese, he hesitated a long time, and then said he could not write it; but he wrote the Arabic word الله *allah*, and explained it by the sentence *shi tsáu hwá wán wuh tih chin Chú* 是造化萬物的眞主 i. e. the true Lord who created all things.

I have no doubt that the practice of the Mohammedans everywhere else is also their general practice in China, namely, to abide by the word *Allah* as the representative of the true God, and to accept no other name. I need not remind you that Allah is in the Moslem creed the God of the Mosaic and the Christian dispensations, both of which Mohammed recognized as Divine.

This then brings me to the immediate object of this communication. By what word and by what character can the God of the Bible be most becomingly and most appropriately introduced to the Chinese? Neither sign, nor name, nor fit association being discoverable in their language, they must be planted there, and I know of no word which has so much to recommend it as the Hebrew *Jah* יה the sacred name of the Old Testament. It has the authority of the highest antiquity, it is monosyllabic, and therefore suited to the genius of the Chinese language; it is pronounceable without any difficulty, and would be easily engraved on the memory. The objection to *Jehovah*, or to *Elohim*, is their polysyllabic form. They could not be communicated by a single character, and to a Chinese mind there is always a complication in polysyllabic formations, unless for the explanation of something that would otherwise be obscure. An abbreviation of an unknown sign is in itself an element of confusion in the language of a Chinese, and the simplicity of any new symbol would in itself be a recommendation.

In my judgment, there is no character which presents and combines so many reasons for its adoption as the Θ, the capital letter of the Greek Θεος. It is easily written, and in its very form would make rather a favorable impression. In the universal Christian world it would be immediately associated with the idea of the Godhead, and was so used in remote ages. No person who had any classical knowledge would fail to recognize in it a fit sign to represent the Deity; and as respect and reverence are usually in the Chinese mind connected with the vermilion color, might not that color be employed wherever the character was introduced? Such was the usage of ancient scribes and printers. Emphatic words, proper names, capital letters, were constantly written and printed with bright red ink. It was an excellent plan for assisting the mind and the memory of the less instructed reader; and it might be advantageously adopted in China with the sign Θ. This sign itself represents centre and circumference—an all-embracing idea. The circle has been in all ages associated with immortality and eternity, without beginning and without end, representing the form of the sun, the moon, the planets, and the stars, the rotundity of the earth, and the globular firmament over and around all. It is intimately blended with the sublimest conceptions which the human intellect can grasp, those creations which most loudly "proclaim the glory of God," and most manifestly show "his handy work."

Upon this it would be easy to dilate, but as my object at present is only respectfully to suggest to those specially occupied with the subject, the means of solving a great difficulty, and closing a perplexing controversy, I conclude by wishing every success to your honorable exertions, and am, Your's truly,

Canton, 23d Nov. 1849. JOHN BOWRING.

ART. V. *Literary Notices:* 1. *A Chinese and English Vocabulary in the Tiéchiú Dialect.* By JOSIAH GODDARD. Bangkok. Mission Press, 1847. 8vo. *pp.* ix, 248.

2. *Translations from the Manchu, with the original texts, prefaced by an Essay on the Language.* By T. T. MEADOWS, Interpreter to H. B. M.'s Consulate at Canton. Canton 1849. 8vo. *pp.* 54, and 24 leaves of Manchu.

3. *An Inquiry into the proper mode of rendering the word "God" in translating the Sacred Scriptures into the Chinese*

Language, with an Examination of the various opinions which have prevailed on this important subject, especially in reference to their influence on the diffusion of Christianity in China. By Sir George T. Staunton, Bart., M. P. London, 1849. pp. 67.

4. *On the True Meaning of the word Shin, exhibited in the quotations adduced under that word in the Pei Wan Yan Fú.* Translated by W. H. Medhurst. Shánghái, 1849. pp. 88.

I. Mr. Goddard is a Baptist missonary, for several years resident at Bangkok, and laboring among the Chinese immigrants at that city, many of whom are from the departments of Cháuchau fú in this province, and the districts near the boundary in Fuhkien, where this dialect is spoken or partially understood. It differs so much from the dialect spoken at Amoy and that region—the one illustrated in Medhurst's Dictionary of the Fuhkien Dialect—as to make a special Vocabulary of it very serviceable; the change from *Cháuchau* in the court dialect, to *Tiéchiú* in the local, for the name of the department, is an instance in point to show the extent of the dialectical variations, The author says the work is "designed to embrace most of the words in common use, arranged according to their sounds and tones, with brief definitions, and thus form a convenient manual dictionary sufficient for the common purposes of the student" in this particular dialect. The performance corresponds to this object, and will serve very well to assist the student in Tiéchiú, especially in quickly learning to speak; and that, to a missionary, is a very desirable object. The only work previously published in this particular dialect is Mr. Dean's First Lessons in Tiechiú, noticed in our Vol. XI. page 389.

In his introductory remarks, Mr. Goddard observes, that "the Tiéchiú, like most other dialects, has what is called a reading, and also a common sound to the words. The common sound, however, to a considerable extent, corresponds with the reading. There are also a large number of words whose reading and common sounds are used interchangeably, both in reading and conversation. But in other cases, the reading sound is used only in chanting the Classics. Neither teachers nor common readers, in reading a common book, ever think of using any other than the common sound, nor do hearers expect any other. Hence reading in the Tiéchiú dialect, corresponds more than in some other dialects, with reading in other languages. The hearer is expected to understand the words as they are read, and whatever explanations are made are rather of the thought than of the words. It is therefore the common sound of the words which it is important for missionaries to know, and in the following work the words are arranged according to the common sound." The facts here stated,

though not in a very perspicuous manner, afford a curious subject of philological research, and so far as we know, are peculiar to the dialects spoken along the coast between Hongkong and Ningpo. It does not occur in the Canton, nor in the Court dialect, nor in "most other dialects," as Mr. Goddard says, though investigation has not been made in all. It is we believe the case at Fuhchau, but not at Ningpo or Shánghái; and the Romish missionaries do not speak of it as existing in the interior. The written and the spoken languages, in these three dialects, (viz. Tiéchiú, Amoy and Fuhchau) and in the different patois spoken along those maritime districts, all of which partake of the same peculiarity, seem to run a sort of parallel in the mind of the same person; and we should think, that in such a mind there would be a curious chain of associations connected with each. We suppose this singularity is owing to the introduction of the Chinese language and literature among a people who had no written language of their own at the time, and whose meagre vernacular has been gradually supplanted by it, until only a few common words and phrases remain, hardly enough to show even its affinities with other tongues. As education increases, and more and more of the people learn to read the Chinese character, the number of local phrases probably lessens; but there is little prospect that these local phrases will ever be entirely supplanted in these regions, owing to the labor requisite to learn the Chinese characters.

We are pleased to see that Mr. Goddard has rejected the English mode of writing Chinese sounds, and adopted one more capable of accurately and uniformly expressing them, though in some of his vowel combinations he has, we think, made a few departures from his table. Thus he writes *wak* and *ua*, both which we suppose have the same vowel sound; as well as *swai*, *suan*, *toa*, *pua*, &c., which we believe are identical with them. Many of the combinations of vowels are not enumerated in the table, as *ue*, *io*, *ie*, *ia*, and *ui*: nor do we exactly understand the power of the "indistinct sound of *u* in *but*" as represented by *u* in *n*^{u}*ng*, *m*^{u}*ng*, &c. But these are trivial things, and he who tries to learn to speak the Tiéchiú or any other dialect, will not learn its niceties from books, but will understand these points when he hears the words spoken.

II. *Meadows' Translations from the Manchu* has lately been sent us by the author. We are glad to see that some attention is being paid to this language by sinologues, and as we propose to notice this attempt to make it known, in the English language, by transferring parts of the preliminary Essay to our own pages, we shall only here acknowledge its reception; and express the hope that Mr. Meadows

will go on in the course he has commenced, and make us acquainted with whatever is curious or useful in the literature of the Manchus.

III. Sir George Staunton occupies such a peculiar position in Chinese literature, that we are ready to receive whatever he says with the utmost respect; his long absence from China has done much to dissociate him from all that sympathy which a personal knowledge of the parties in a controversy more or less originates in every mind, and his general good sense and his knowledge of the Chinese language, make him a good judge of the arguments used on both sides. We have read this pamphlet, therefore, with close attention, and can but notice the candor with which it is written; Sir George, though he has maed up his mind that Shángtí is the proper term to designate the true God, is ready to give due weight to the opinions of those who advocate the use of Shin. In fact, the pamphlet is rather a review of the articles of Drs. Boone and Medhurst on this subject, than an examination of the subject *de novo*.

We shall do no more than notice one or two points in the Inquiry. He says, after a few remarks and extracts, the "first question which naturally suggests itself in this inquiry is, What is the real value and force of the phrase Shángtí which was at first chosen in China to denote the God of the Christians, and which was abandoned generally by the Roman Catholic Christians only in obedience to the decree of the Pope? For this purpose it will be necessary to investigate in some detail, and to ascertain as far as we can, the true character of the ancient religion of the Chinese, which is sometimes called the Confucian faith, and which in fact, is the state religion of China as far as they can be considered to have any state religion at all, at the present day. *Tien* and *Shángti* are avowedly the primary objects of that religion, and from it the first Christians in China unquestionably oadopted thse terms." With all deference to Sir George, we think the main object to be had in view in this investigation, is not to ascertain the true character of the ancient religion of the Chinese, but rather to ascertain what appellative term in their language will best teach the monotheism of the Bible, and can be adopted as a generic term for God. The Almighty has called himself *Jah* or *Jehovah*, and whether we transfer this name into Chinese by using the Hebrew letters; or whether we select different Chinese characters to express its sound, irrespective of their meaning, as is done for Jesus and Christ; or whether we call it Shángtí or Tientí; or lastly, whether we make a new character for it, as Dr. Bowring proposes in his article in the present number: the need of an appellative name for God is just as necessary

as ever. Shángtí is not a generic name for God, as far as we have any knowledge of the Chinese notions of the beings or idols, worshiped under the name; it applies to only a few of the multitude of false deities adored by this people.

The *proper* name for God may be transferred into Chinese, but the *appellative* name can not be without throwing the whole subject into confusion, and misleading the Chinese in their notions of the Holy One of Israel. For instance, in the text, in Hosea 13:4, "Yet I am the LORD *(Jehovah)* thy God *(elohim)* from the land of Egypt, and thou shalt know no god *(eloha)* but me," how can the word *elohim* be transferred, without entirely destroying the very intention of the injunction in the mind of a polytheistic Chinese not to serve other gods? If Sir George had discussed this most important point in his Inquiry, and not brought forward so many quotations from Du Halde, Grosier, and Mosheim, who having never been in China, could only give second-hand ideas and opinions, he would have done the subject good service. In our humble opinion, it is not so much, nor altogether, what Confucius taught, or what the ancient kings meant when they worshiped Shángtí, but how the Chinese now existing, who worship as gods every object they please, can be taught that their gods are no gods, that there is but one God, and that Jehovah alone is that One. In our mind, it is no insuperable objection to the use of *shin* that it is applied to departed ancestors and the animal spirits, for this meaning can never be confounded in the mind of an intelligent Chinese reader with the Being described in the Bible when he reads that book, any more than the word *spirit* is in English, when applied to different objects. Moreover, an appellative term for the only object of worship should if possible, be a single term.—But we are not going to pursue this train of thought further; it has already been discussed in our pages, and although our views of the question may not be correct, we regret that Sir George did not enter more fully into this feature of it in his pamphlet.

In the Appendix, he has also just touched upon one of the strong objections to the use of Shángtí, which, if he had himself ever endeavored to teach the Biblical doctrine of God to the Chinese, he would have seen was of much greater importance. He says: "It has been omitted to notice that the sect of Táusz' has given high sounding titles of four syllables each to some of their divinities, in which the term *Shángti* is introduced; but these can never be confounded with the simple and emphatic *Shángti* of the ancient classics." We can only tell the learned author that they are confounded by almost every Chinese, and that the only Shángtí the common people know, the

only one they worship, is one or other of these deities. When the people hear a Christian missionary talk of Shángtí being the Father of our Lo d Jesus Christ, they take him into a temple of Yuh-hwáng Sh ngtí, and say, Behold the father of Jesus! When he tells them, "There is one Shángtí, beside whom there is no other Shángtí," too often do they accept it as truth, and then excuse themselves for worshiping other idols, by saying, This is not Shángtí.

4. In the other brochure noticed at the head of the article, Dr. Medhurst has brought together a translation of the extracts in the Pei Wan Yun Fú;—a great number of phrases bearing upon the meaning of the word *shin*, and at the end, he sums up his opinion of the various meanings it has in Chinese. After reading them all, we can hardly avoid the impression that the translator went through his task with more of the spirit of a controversialist than was befitting a philologist; unless he could find a phrase in which *shin* was called the Lord of all things, or God alone, he was decided not to render it *gods* in any case. For instance, in No. 147, in the phrase *tsiäu chú shin* 醮諸神, why is not the rendering "present offerings to all the gods, &c," as accurate as to say "present offerings to all the spirits, and perform rites towards the principle of unity?" So in No. 115, he renders *tsieh shin* 接神 "approach the spirits," in the sentence, "Prayer and supplication should be sincere in order to approach the spirits, when they will certainly respond:" if the objects of this prayer and supplication be not *gods*, in the usual acceptation, we can not see the force of language, as used by a heathen people. *Shin* does not, perhaps, denote God by way of eminence, but it includes every god the Chinese worship; by using Shángti for the appellative name of the Divine Being, there is great danger of confounding Jehovah with the two principal deities known under that name,—a result we know which has taken place, even in the mind of a Chinese Christian teacher. However, the publication of these sentences is serviceable, for the Thesaurus from which they are taken is high authority.

ART. V. *Journal of Occurrences: Literary and military examinations; Mr. Taylor's letter; expedition of Commander Hay against Chéung Shap-'ng-tsai, and official papers connected with it.*

THE *literary and military examinations* which took place in the provincial city during the last few months have passed off with their usual ceremony

and éclat, and the city has relapsed into its usual quiet. These triennial periods are really festivals for the citizens of Canton, and their occurrence draws together a large concourse of the most intelligent and learned men in the province, who come up to them to meet the literati from other parts, and engage in the literary encounters. The military trials are attended with far less interest than the literary, even the officers who preside over them regarding them as less important, while the scholars look upon them as quite beneath their attention—none, or very few, ever entering as wranglers at both. The number of candidates, who can attain the degree of *kŭjin* at these examinations is limited in each province, as follows:—

Chihlí	229	Húpeh	48	Sz'chuen	60
Kiángsú	45	Húnán	45	Kwángtung	72
Ngánhwui	69	Honán	71	Kwángsí	45
Kiángsi	90	Shantung	69	Yunnán	54
Chehkiáng	90	Shánsí	60	Kweichau	40
Fuhkien	85	Shensi and Kansuh.	61	*Total,*	343

These are all examined the same days throughout the eighteen provinces, between the 7th and 17th days of the eighth month, by boards of examiners, two of whom are imperial commissioners sent from Peking to each provincial capital. The candidates in each province must belong to that province, with the exception of Chihlí, at which persons from different provinces residing there can compete. The candidates lately passed in this city were from different parts of this province as follows:

		Civilians.	Military.
	Department of Kwángchau in general	5	4
Districts in Kwángchau fú.	District of Nánhái } forming Canton city	8	3
	„ of Pwányü }	9	0
	„ of Tungkwán, east of the Bogue	1	6
	„ of Shunteh, west of the Bogue	10	2
	„ of Hiángshán, which includes Macao	3	6
	„ of Sinhwui, west of Shunteh	3	2
	„ of Sin-ngán, north of Hongkong	1	2
	„ of Sinning, east of Tungkwán	1	0
	„ of Tsangching, north of Nanhái	0	1
	„ of Sánshwui, west of Canton city	3	0
	Department of Kiáying in the northeast of province	6	5
	„ of Cháuchau, in the extreme southeast	2	3
	„ of Lien chau, in the extreme west	0	1
	„ of Hwuichau, east of Kwángchau	2	2
	„ of Cháuking, northwest of Kwángchau	2	0
	„ of Káuchau, which includes Tienpeh	1	1
	„ of Kiungchau or Hainán	3	0
	District of Sin-í in Káuchau fú	2	0
	„ of Sinhing in Chauking	0	2
	„ of Hohshán in Cháuking	0	0
	„ of Hwá chau in Káuchau fú	1	1
	„ of Pohlo in Hwuichau fú	2	1
	„ of Tung-ngán in Loting chau	0	0
	„ of Kweishen in Hwuichau fú	2	2
	„ of Káuyáu in Cháuking fú	2	1
	„ of Wancháng in Háinán	1	0
		71	44

Among these persons, five were under 20 years of age, eight were between 20 and 25, fifteen were between 25 and 30, eighteen were between 30 and 35, nine were between 35 and 40, twelve were between 40 and 45, three

were between 40 and 50, and three were over 50 years. If this can be taken as a fair average of the ages of all the competitors, it shows that literary emulation attends a Chinese through most of his life, for thirty-two out of the seventy-one are between the ages of 30 and 45, a time when men are engaged in the real business of life. The hope of attaining honorary distinction and power could alone draw together such a concourse.

In the military examinations, which began this year in this city on the 15th of the 9th month (Oct. 30th), only forty-nine graduates of the degree of *kŭjin* were passed, five of whom were Manchus belonging to the garrison in the city; the others are given in the second column of the table of literary graduates. Of these forty-nine, fourteen were under 20 years, five between 20 and 25, eleven between 25 and 30, twelve between 30 and 35, and seven over 35. The exercises consist in writing a few sentences as an essay, in riding, archery on foot and on horseback, &c.

The piratical fleet of Chéung Shap-'ng-tsai has been completely dispersed by the successful movement of Capt. Hay, and this region rid of the most audacious marauder who has appeared since the renowned Apotsai in 1810. The notices in the last number gave an account of the breaking up of a piratical junk-yard on the East coast, and the following Report supplies every item respecting the destruction of the main fleet in the gulf of Tungking. The immediate cause of the attack upon these piratical fleets so far from Hongkong was the seizure of a junk belonging to a British subject, as mentioned to Sŭ by Mr. Bonham in his letter of Sept. 20th, the particulars of which are given in a letter from Mr. Taylor, the supercargo.

Hie-cow Island, Hainan, *4th July*, 1849.

Sir,—I write you these few lines, acquainting you of my arrival here on the thirteenth of June, and on the fifteenth landed all the cargo safe, as it was reported there were pirates close at hand, and a few hours after landing cargo, guns, &c., by orders from the rajah, a fleet of small junks hove in sight, working in for the anchorage, reported to be the piratical gang, when the crews of all the junks along with my own commenced to send on shore everything belonging to themselves and vessels. I went on shore myself taking my chronometer in my hand to the agent's house, when I asked one of the supercargoes to take charge of it till I went off to the vessel, when the supercargo told me to take it on board again, as they would have nothing to do with it on shore:—and what was I afraid of? I said I was afraid of losing my instrument. I went off and found all quite (quiet?), and a few days after brought everything on board again. Everything remained quiet, until the twenty-seventh of June. About 8 o'clock in the morning, a very large fleet of vessels hove in sight as formerly, when the crew commenced to load the sampan with their own and vessel's property, of which I took little notice, thinking they might be as formerly, until my own crew was ready for putting off from the vessel's side, when they called on me to come away, or these Chinamen were sure to cut off my head. I could then see their guns and a strong crew. I was obliged to go in the boat without a shoe to my feet, leaving behind my charts, books, and a quantity of wearing apparel, also the chronometer. After putting off from the vessel's side, the first vessel was then within musket shot from the sampan, and the sampan being so small, and loaded with the crew and vessel's property, we made very little progress with oars, and the pirate fast coming up with us, discharging his large guns of round shot, four of which went close past. He then sheered alongside of the Kim-hok-tye and made fast, and about two hours after the fleet at anchor amounted to about sixty sail of various sizes, mounting from four to eight guns and strong crews. They then commenced their plunder on board of all the vessels, taking every movable article. They then demanded a sum of dollars according to the value of the vessel. A number of the vessels after paying the demand took their vessels also, and three or four they set on fire. After laying at anchor six days without being disturbed, on the seventh day they weighed and made sail, taking the Kim-hok-tye along with them. I have given every intelligence of the pirates to the British Authorities at Hongkong, also of the Kim-hok-tye's No. of Chronometer, &c., hoping to have them retaken.—I remain, Dear Sir, Yours, &c.

—*Hongkong Register.* David Taylor.

Capt. Hay's official report shows the manner in which this and many similar wrongs were avenged.

H. M. Sloop Columbine, Chokeum, Cochinchina, Oct. 23d, 1849.

Sir—I have the satisfaction to report to Your Excellency the great success of the expedition you did me the honor to place under my command; 58 piratical vessels, mounting about 1200 guns, and with crews of 3000 men, have been totally destroyed by fire; and, by the blessing of God, without the loss of one life of the officers and men under my orders.

After leaving Hongkong on the 8th October, I searched the harbors of "Concock," "Sattei," "St. John's," "Mong," "Mamee," "Sungyue," and "Tienpak," and proceeded to "Now-chow." From information received there, I determined to proceed to Hoi-how in Hainan, inside the shoals, and through the Junk passage, for I found good pilots, and junks with 14 feet draught going through, and we drew little more than 15 feet; moreover Shap-'ng-tsai had boasted he would go where English ship dared not follow him. This vaunt I determined to belie. We reached Hoi-how on the 13th, and found the admiral (Ho), whom I visited at the capital, in great fear of the pirates, and with a most friendly feeling to the English nation. He immediately ordered a mandarin named Wong to proceed with me, taking with him eight war junks, and I gave him a passage, to prevent delay, on board the Fury. On the 16th we reached "Chook-shan," which the pirate fleet had left five days before, and we found the same sad story of towns destroyed, men murdered, and women taken away, that mark his track along the coast. On Thursday, the 18th, we fell in with one of his lookout vessels, which having got into shallow water, was overtaken by the Phlegethon, and destroyed by her boats, under the command of Mr. Simpson, first officer. On the 19th, we reached Hoo-nong, his reported haunt, and found he had gone about 12 miles further, and I feared we had lost him; but that invaluable officer, Mr. Daniel R. Caldwell impressed me so strongly with the correctness of his information, that I decided on a reconnaissance in the Phlegethon in spite of our shortness of fuel; and proceeding in to Chokeum for that purpose, on Saturday morning the 20th, saw 37 of the fleet under weigh. From 7 until 4 P. M., like terriers at a rat-hole, we hunted for the channel. Then a pilot managed to escape from the shore. I proceeded in Phlegethon, with Fury astern and Columbine in tow, over the bar 14 ft. (mud), and at 4.40 had the pleasure of finding all the ships warmly engaged. At 5.5, Shap-'ng-tsai's junk blew up with a tremendous crash, and at 5.30 they had ceased firing. Before 8 o'clock, 27 were in flames, and the squadron in position to blockade the river. On the 21st October, the steamers and boats destroyed 24 more; and nine of them gave lieutenant George Hancock in a paddle-box boat of Fury, assisted by Captain Moore, R. M. and Mr. Close, acting mate, with Mr. Leao, an opportunity of distinguishing himself. Two large junks turned to bay, to defend the retreat of the rest, but Mr. Hancock so handled his boat and her gun, that after an hour and twenty minutes he had beaten them from their guns, and carried them by boarding without loss, and then pursued and destroyed the other seven. Mr. Hancock's boldness in attacking, and correct judgment in managing this affair, are worthy of the highest praise; and Captain Moore, R. M., Mr. N. N. C. Leao, a Brazilan lieutenant, and Mr. F. A. Close, acting mate, gave him the greatest assistance. On Monday the 22d, I proceeded in Phlegethon and boats to destroy all that were left; we found that the mandarins had destroyed four, and we finished two others. The low flat islands at the mouth of the river were at times covered with men deserted from the junks, yet afraid of the Cochinchinese, who had assembled in great numbers to attack them. The ships' boats and small-arm men harassed and destroyed many by a constant fire of shell and grape, whilst the Cochinchinese destroyed and captured the rest. From the best information it appears that the fleet consisted of 64 vessels of war, which may be classed as follows:

Class.	*No.*	*Carrying.*	*Guns.*	*Crews.*	*No. of Men.*
1st	1	42	42	120	120
2d	16	28 to 34	480	75	1200
3d	42	12 to 19	672	40	1680
4th	5	6	30	30	150
Totals	64		1224		3150

Of these, 2 small of the 3d class and 4 of the 4th have escaped with Shap-'ng-tsai, but without much ammunition; and the mandarin assures me he will shortly destroy him—now an easy prey. He took with him about 400 men,—so that 1700 having been killed; about a thousand more remain to be finished by the Cochinchinese, who have already sent some prisoners to the authorities.

I shall now proceed to Hongkong with all dispatch. I have the pleasure of mentioning the exceeding good conduct of the officers and men during these laborious and hazardous operations. Their unanimity, willingness, and cheerfulness have made it a most pleasant service, and no plunder, rapine, or misconduct, has tarnished their honor. Major-general Wong, the mandarin, proved himself a gallant, active and efficient ally, and I trust his own government may reward him for his good services. To have Commander Willcox with me, is, I feel, to have success. As a friend and an officer he is unequaled, and his ship is in such good order that I believe there is nothing he could not do. His judgment and gallantry are on an equal footing Mr. Niblett of the Phlegethon has handled his ship in a bold and determined manner, and has given me every assistance. As I was frequently obliged to be in the steamers, the command of this sloop has devolved upon lieutenant J. H. Bridges, senior lieutenant, and he conducted her into action on the 20th with much ability. Lieutenant Darnell, senior of the Fury, in command of her boats, has also rendered good service. Captain Moore of the Hastings' marines has assisted me most materially in command of that body. Lieutenant Hancock, and Mr Chambers, acting mate, in command of the respective detachments of the Hastings' men, have given me much satisfaction, and Mr. Rathbone, midshipman of the Fury, has brought himself into notice for his zeal. I have also to notice the name of Mr. Algernon Wootton, midshipman, a most promising young officer, who has acted as my aid-de-camp, and been very useful on every occasion. I have the honor to enclose a list of the officers employed in the boats, who I have no doubt would equally have distinguished themselves if they had had the opportunity.

I inclose a journal of my proceedings since leaving Hongkong, together with some hydrographical remarks compiled by Mr. Thomas Kerr, acting master of this sloop, which will I trust be of service to commerce and navigation in the Gulf of Tonquin, hitherto so little known. Mr. Kerr, during all this very hazardous navigation, has proved himself a careful and judicious officer.

Mr. D. R. Caldwell of the police force, has again proved his talent as a linguist, his intimate knowledge of the Chinese character, and the thorough correctness of his information. To him in a great measure our success is to be attributed.

Mr. Soames, Master of the Hongkong Company's steam vessel Canton, did his work well as a pilot, as far as he was acquainted with the coast.

I have the honor to be, Sir, Your most obedient humble Servant,

JOHN C. DALRYMPLE HAY,—*Commander.*

H. E. Rear-admiral Sir F. A. COLLIER, C.B., K.C.H., *Commander-in-chief, &c.*

The nautical observations made in this cruise are here appended.

Remarks on a cruise inside Now-chow to Kingchau fú, Hainan Straits, &c.

West Point of Now chow,	20°	51′	10″	North Lat.	110°	32′	30″	East Long.
South Point of Luichau fu,	20	25	00	,, ,,	110	23	15	,, ,,
Hoi-hau Anchorage,	20	7	00	,, ,,	110	15	35	,, ,,
Cammee Point,	20	12	12	,, ,,	109	44	50	,, ,,
Cha-yung Island,	20	49	00	,, ,,	109	13	00	,, ,,
Gui-e-chow West Point,	20	55	00	,, ,,	108	58	50	,, ,,
Pakloong Cape,	21	31	18	,, ,,	108	9	15	,, ,,
Cow-tow-shan, South Point,	20	55	20	,, ,,	107	42	15	,, ,,
Chae Rocks,	20	39	5	,, ,,	107	14	24	,, ,,
Rock off Oonong,	20	37	12	,, ,,	106	54	15	,, ,,
South Point of Tushan Islands,	20	32	42	,, ,,	106	41	33	,, ,,

Now chow.—From Tyfung Kyoh (the outer island off Tien pak) to Now chow, is S. W. by W. 40 miles. Now chow is about 300 feet high, and well cultivated: it is 9 miles long and 3 broad. *Shoals off the Coast.*—Strangers

should not approach the eastern point of Now chow by a course more southerly than W., or W. by S., to avoid the sandbanks on the northern shore. *Shoal off N. Point*.—The north point of the island is W. by N. five miles from the eastern, the coast between being full of rocks. Off this point is a dangerous horn of sand: it would therefore be advisable for strangers to get a pilot before proceeding further: this can be done by stopping a fishing-boat, or by anchoring and sending to the town. Low water would be the best time to enter, as then the banks are visible. *The town*—is situated on the western point of the island, which is S. W. by S. six miles from the northern point. *Anchorage.*—Very snug anchorage will be found off the town in a small bay. The bottom is very irregular, having 6.16, 17.5, and so on; and close to the point 30 fathoms, over which you are obliged to pass, to avoid the sandbanks which border the anchorage on the west side. The Columbine anchored with South Fort N. 57° E., South Point of bay S. 27° E. (Rise of tide nine or ten feet.)

Passage to Southward has three dangers: these are—the Bar, the Flats, and the Narrows. *Bar.*—S. W. by S. 2½ miles from the West Point of Now chow, the passage is very narrow (not more than 4 or 5 cables), and having only 2½ fathoms at low water. *Flats.*—14 miles south from the same point is an extensive flat with only 9 or ten feet on it at low water; it is from 2 to 3 miles broad, frequently impassable from the heavy sea which runs on it when the wind is strong, it being exposed to the whole drift of the N. E. monsoon. Here the Fury touched in 3 fathoms, only drawing 14 feet 7 inches. *Narrows.*—S. ¼ W. 17 miles from the above Point, the channel is again very narrow, but with not less than 3½ fathoms. This channel is not dangerous, as the water is always smooth, being in the immediate vicinity of the extensive reefs with which the coast in this part is bounded. *Anchorage.*—Between the Narrows and the Bar, the Columbine and Fury remained at anchor two nights after unsuccessful attempts to cross the flats. From the Narrows, the channel is wide and free from danger. *Coast.*—The coast from Now chow to Hongham is sandhills, with a well wooded country three or four miles inland. W. by S. from the flats is a small bay and town, the only one visible.

Hongham.—S. S. W. 25 miles from Now chow is Hongham, a small village three miles west from the S. E. Point of the peninsula of Luichau fû. Some junks were at anchor in the bay, but it must be exposed to the N. E. winds.

Kingchau fû, Hoihau Bay.—S. W. ¼ W., 19 miles from Hongham is Hoihau bay (formed by the estuary of two small rivers), on which is situated Kingchau fû, a first class city, and the seat of the prefect of Hainan and its dependencies. The Chinese here were very civil, sending us presents, &c. *Anchorage.*—The bay and anchorage is protected on the N. E. by a sandbank at the mouth of the above river. It is moderately well sheltered, being only 16 miles from the peninsula of Luichau fû. Columbine, Fury, and Phlegethon rode out a heavy gale from N. E. by N. without any danger. The holding-ground is good; bearings from anchorage as follows:—pagoda in the town S. 55 E two remarkable hummocks (by which the bay will be recognized) S. 42 W.; and a cone-like rock on the sandhills at west extreme of bay, W. ¼ S.—Plenty of wood, water, and refreshments can be procured, but the water gets brackish in the passage to the ships.

Cammee Cape.—From Hoihau anchorage to Cammee cape, the S. W. point of the peninsula, the course is N 70′ W. 30 miles, without any dangers. Off this point, Columbine anchored in 12 fathoms, point bearing N. E. by N. 4 miles. The pilots said there were rocks and a sandspit off the point. *Coast.* From this the coast extends to N. by W. as far as we saw it (about 30 or 40 miles).

Hoosheak.—25 miles from the point is Hoosheak Hill (easily recognized, being alone); to the northward of this is a point with rocks off it. Pilots advised us to go no nearer than 6 fathoms.

Cha-yung Island.—N. 50′ W 48′,5 from Cammee cape, is Cha-yung I. It is four or five miles long, and about 500 feet high; it has no anchorage, but a small town in a valley in the centre of the island.

Gui-e-chow Island.—N. 66 W. 15 from Cha-yung is Gui-e-chow; it is about 7 miles from E. to W., and 400 feet high, the western point being perpendicular. There is an excellent harbor on the southern side; it has a small islet in the centre, but is otherwise clear, sheltered from all points, except from about S.

S. E. to E. S. E. Columbine anchored with the islet on with E point of harbor E. S. E., and the W. point of harbor (the perpendicular head as above) S. ½ W. As marked in the charts, there are two islands in this quarter, but Gui-e-chow is the northern one; Ciu-muci-shan appears to be misnamed.

Pak-loong Cape.—N. 51° W. 58 miles from the point of Gui-e-chow is Pak-loong cape (this is the Pelung cape of the charts), the east point of a bay in which is situated the town and harbor of Tukshan. *Pak-loong-mi.*—S. 5 W. 8 miles from point is Pak-loong-mi, a rock, awash at high water. This rock makes the bay dangerous to approach during the night, as it is so far off shore. *Pak-loong Anchorage.*—Columbine and Fury anchored outside the shoals, with the Cape bearing N. E. ½ E. distant 6 miles. *Harbor* is formed by shoals on the east, and a low point on the W.; has 5 fathoms; pilots may be obtained.

Cow-tow-shan Island.—S. 25 W. 40 miles from Pak-loong Cape is the S point of Cow-tow-shan (the Pirate Island of the charts); on this course there are several islands with passages around them, but strangers should take the outside. On the western side of this island is a magnificent bay, many miles in extent, and apparently without any dangers. *Village.*—There are a few miserable huts in the bay where wood and water may be obtained. *Chae Rocks.*—S. 65 W. 39 miles from Cow-tow-shan, is a large cluster of rocks, some of which are always covered. This course is also not free of islands. Columbine passed to southward of Wunlaun, and found a good passage, but only 1½ mile wide. We saw plenty of bullocks (apparently wild) on many of these islands. There is good anchorage near Fung-yung, west 4 or 5 miles from Wunlann.

Norway Island.—S. W. 4 or 5 miles from the Chae Rocks, is a small group of islands, probably the Norway islands of the chart. *Fie-tze-loong.*—From the Chae Rocks to Oonong (a distance of 20 miles) is a most remarkable bay of islets or rocks, of limestone formation (the New Macao of the charts). Here Shap-'ng-tsai is said to have secreted himself, as the water amongst the islets is deep *Rock off Oonong.*—From Chae rocks to the outside ninepin off Oonong, is S. 85 W. 19.5. *Sunken Rock.*—W. by S. ¾ mile from this is a dangerous sunken rock, with only 11 feet on it at low water, and 8 fathoms close to it. Near this are Great and Little Oonong, small bays with insignificant villages. The Cochinchinese villagers were very civil. Columbine anchored with Great Oonong (the W. Bay) N. E. by E. 1½, and Ninepin E. ½ S.

Tushan Island or *Pearl Island.*—From the rock off Oonong to S. point of Tushan islands, is S. 69 W. 12.5. These islands are off the Tonquin river, which the Columbine, Fury and Phlegethon entered in chase of the pirate Shap-'ng-tsai. The entrance is obstructed by a bar, which we crossed at high water in 2½, 2¾, and 3; inside the bar the water deepens, and the shore is generally bold, except off the west side, where is an extensive sandbank. In the vicinity of our anchorage were two small towns—Hwáfung and Chokemn. Phlegethon visited latter, which is some miles up the river, and had deep water. Tide flows only once in 24 hours. The natives informed us there was coal in the vicinity, but their reports were so vague as not to authorize our remaining to get any. Plenty of wood can be procured; but little water or provisions.

Return.—On our return we passed outside the Chae Rocks to the Southward of Cow-tow-shan, and then shaped our course for Gui-e-chow, Cammee, and Hoihau, without any obstruction. T. KERR, *Acting Master.*

Approved, JOHN C. DALRYMPLE HAY, *Commander.*

The official letter of Admiral Ho at Kingchau to Mr. Bonham, detailing these operations, is highly characteristic of Chinese military officers; the fleet of junks he speaks of was out of sight the next day, and would never have ventured into the waters of Cochinchina, even if it had come up.

Translation of a communication from Ho, the admiral at Hainán, to H. E. Mr Bonham.

Ho, by promotion acting commodore on the Yáichau station, now acting commander-in-chief at Háinán, &c., &c., &c., makes a communication:

Whereas the pirate Chang Shih-wú-tsz' (Shap-'ng-tsai), and others, had, for some time past, been burning and destroying merchant vessels at Pih-hái (Pak-hoi), in the department of Lienchau, and all that neighborhood, I had been

apprehensive that he would find his way into the waters of Kiungchau, and cause trouble therein. I had accordingly consulted the intendant of the circuit of Lienchau and Kiungchau, and the prefect and sub-perfect of the department of Kiungchau, and, with their concurrence, had instructed Hwáng, the naval officer temporarily in charge of Hái-kau (Hoi-hau) station, to put himself at the head of a naval force, and to take up, in addition, some trading vessels, and arm them properly. The intendant, prefect, magistrate and assistant magistrate, also sent a contingent of troops and militia: and the 28th of the 8th moon (14th October) had been fixed as the day on which they were to go to sea in quest [of the pirates].

On the afternoon of the 27th (13th October), two steamers and a vessel-of-war dispatched by Your Excellency, arrived at Hái-kau, the commanders of which being desirous of accompanying the government ships in the pursuit, as soon as I had an interview with them, I desired Hwáng, the senior officer on the station, to move on with the force under his command, to exterminate and make prisoners.

On the 5th of the 9th moon (20th October), in the barbarian waters of a place known as Hwá-fung, they seized Chin Tsiu-ching and other men, 48 in all, Wáng-pei and other women, 8 in all, and 6 children, whom they brought into the city. I have had the prisoners examined strictly, and they have admitted their share in several acts of piracy. I have, in my turn, forwarded them to the provincial city to be tried and disposed of, and have at the same time given positive orders for the pursuit of the pirate-chief, Chang Shih-wú-tsz', insisting upon his apprehension and surrender, that he may be brought to justice. In addition to this, as in duty bound, I make this communication to Your Excellency, of the contents of which I hope you will inform yourself.

A necessary communication addressed to Mr. Bonham, by royal appointment Envoy of Great Britain, Governor of Hongkong, and Superintendent [of Trade] at the Five Ports.

Taukwáng, 29th year, 9th moon, 11th day. (26th October, 1849.) (Received 1st November, 1849.) True Translation, T. F. Wade.

A report of these operations was sent in course to the governor-general by Ho, from which we suppose the following is an extract, though it is called in the Register "Sü's Notification of the destruction of Shap-'ng-tsai's fleet."

"The colonel *Hwáng Hai-kwáng* of *King-chau*, with more than forty red-bill* vessels under his command, having joined two steamers of the barbarians, on the 7th of 9th month (Oct. 21st, 1849,) proceeded to the port of *Hwá-fung*. They saw at a distance the fleet of *Chéng Shih-wu-tsz'*,† close in upon the Cochinchinese shore near the river *Tso-kin*. They immediately opened fire upon him, when his people scattered in all directions, some being drowned in the sea, and some making their escape on shore. *Chéng Shih-wú-tsz'* in the meantime fled away in a small vessel, and the imperial troops and foreign vessels pressing forward with united strength took prisoners *forty-nine of the pirates*, besides eight women and six children. They also took more than thirty cannon, together with spears and swords and other weapons, and burned more than fifty of the pirates' vessels. The pirates themselves fled on shore, where several hundred of them were taken by the Cochinchinese troops. The colonel *Hwáng* has now returned in triumph with his troops and it is to be supposed that *Chang Shih-wú-tsz'* will no more be roving about as he has been."—*H. Reg.*

Gov Sü also received a communication from Mr. Bonham upon the same subject, to which he returned an answer in a singularly patronizing strain.

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* These, we are told, are small fast-sailing craft, so named one Chinese shcolar says, from their carrying their number on red paper; another, because they are marked with a red streak.

† The pronunciation, in the court dialect, of the pirate's surname and name. In the Canton dialect the words sound *Chéung Shap-'ng-tsai*. There has been some speculation as to the import of the name. It was, we believe, simply that he was born on the 15th of the month. From that circumstance he was named *Chang*, the child of the fifteenth.

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